

OVERVIEW OF SWEDENBORG'S THEOLOGY

LESSON I

Introduction to the Course; Human Nature

This course is an "overview," in the sense that it involves a somewhat cursory view of the content of the theology that is found in the whole body of Swedenborg's theological writings; and also in the sense that this content will be seen as much as possible as a whole—with some attention to the structure of the theological system that is found in those volumes. It is something like a map-maker's photograph of the earth from a high-flying plane, or a satellite: it should provide a perception of enough detail that every part of the system can be easily recognized for what it is, but at the same time all the parts can be seen together, emphasizing their relationships to one another.

The "height" chosen to see the system this way is necessarily a compromise. In every topic studied, some details must be omitted, or included only in broad generalizations, in order to emphasize the system: it would be tempting to see the landscape from a closer perspective. But the system cannot be seen at once, when each topic must be examined individually, so there is a need to "fly higher," to get a broader view. The "presentation" part of each lesson—like a lecture in a classroom course—attempts to compensate for some of these compromises. In these short articles, I try not to simply recapitulate the reading. Rather, I point out aspects of ideas that are only implied by the selected readings, cross-reference ideas that have been studied with others that will be detailed later, and briefly suggest points of comparison with experience, history, and culture.

By titling the course, "Overview of Swedenborg's Theology," I do not imply any prejudice regarding any of the questions about the nature and authority of Swedenborg's works (issues that will be studied in Lessons 7, 8, and elsewhere). Rather, the title is intended to imply an emphasis in your study on what Swedenborg *wrote*, as opposed to one or another tradition of *interpreting* what he wrote. My presentations must be interpretive, by nature; but the essential part of the course is the readings in Swedenborg, and what he *said* must be studied carefully before generalizations about what he *meant* can be made. Each lesson will include questions that can be answered only factually, in terms that correlate as closely as possible with the Latin words that he actually used.

"Theology" in the title is meant to separate the course from one that could be given in Swedenborg's own philosophical and scientific works, as well as from one in philosophical interpretations that can be drawn from his theology. The assigned readings are almost entirely true to this purpose, though the presentations wander across those boundaries briefly from time to time.

The reading assignments are not perfectly divided into fourteen equal parts, although the grouping of topics in the different lessons works in this direction. Graduate students, covering these reading lists in a one-semester classroom course are expected to spend from 4 to 6 hours reading, in addition to 2 hours or more discussing each lesson. Although reading speeds vary widely, and the time available to each home-study student varies, too, this comparison may help you set your own standards for reading time, reflection time, and correspondence time for each lesson. As another guide, remember that—although the fragmented and scattered readings give only a cursory view of Swedenborg's theology—reading and reflecting on each assignment needs to be as careful and thorough as possible.

One last introductory word, this time about mechanics. The assignments for several of the lessons require a lot of shuffling of volumes and flipping of pages. To minimize this, the assignments list readings in progressive order, even in lessons where there are two or more topics. This has the disadvantage, that each reading is not specifically identified as to which topic within the lesson it refers to; but this should be obvious after reading the passage. There is the compensating advantage that, when topics within a lesson are closely related so that one passage applies to more than one of them, it needs to be listed, located, and read, only once.

* * *

These mechanical introductions being out of the way, we can proceed to consider the concept which introduces the content of the course: human nature. This is one of the lessons in which the vocabulary of my presentation deliberately varies from the vocabulary of the passages you will be reading. Depending on the context, I use "human nature," "human being," "human race," "people," and "person" to translate Swedenborg's Latin "*homo*." In most English translations, "*homo*" is translated as "man," but that leaves no easy way of distinguishing from the Latin "*vir*," which also is translated, "man." "*Homo*," which Swedenborg uses to translate the Hebrew "*adam*" in the Old Testament, is a generic term, denoting any or all human beings, without reference to gender. "*Vir*," and the corresponding Hebrew "*ish*," denote "man" in the sense of a male human being—"man" as opposed to "woman." I try to restrict my use of "man" to the latter purpose, which means that many of the assigned readings will speak of "man" where I use one of the alternatives just mentioned.

The first reading assignment, A.C. 69, points out the central issue in Swedenborg's understanding of what a human being is. A human being is *a spirit clothed with a body*. Both spirit and body are essential to the definition of a human being: a spirit without a body is no more a human being than a body without a spirit is. Inhabitants of the spiritual world who no longer have a material body are *from* the human race; they do have spiritual bodies; but they are called "spirits" or "angels" rather than "human beings," because they have a different nature are formed of different substance, and live a different life, than a spirit-clothed-with-a-(material)-body.

This is one of many issues over which thinkers have argued for ages, treating the question as being of the "either-or" type; and Swedenborg answers in terms of "both-and." Instead of arguing that human nature is *either* primarily physical with some spiritual aspects, *or* primarily spiritual with a kind of physical facade, Swedenborg argues that human nature is irreducibly and inseparably *both* spiritual *and* physical.

Similarly, do not spend much time trying to figure out and "either-or" answer to the essential human quality of good or evil: human nature is essentially both. If that suggests an unstable condition of active internal opposition with alternative possible resolutions, that's because it is supposed to suggest that. Human existence is an unstable conflict of opposing tendencies, with no certain outcome of the conflict (for reasons described in Lesson II). You will read absolute statements that "human beings left to themselves" are "nothing but" evil; but remember that, existentially, there is no such human being. That is purely an intellectual abstraction. There can be no human nature actually left to itself, because human life, like all existence, depends absolutely on life flowing in continually from the Lord. That life, inseparable from human existence, is "in the image, and after the likeness, of God"—just as our physical nature, equally inseparable from human life, is (considered as if it were possible for it to exist by itself), nothing but evil.

The phrase, "I'm only human," usually refers to what is weak, evil, and false in our nature. But that is only a part of Swedenborg's concept of human nature. In that concept, "only" is almost never applicable to "human": for the only true measure of the potential stature of human nature is the Lord himself.

The outline of topics in this course moves from experiential to abstract. Therefore, relate the presentations and reading assignments of these early lessons to your own personal experience of living a human life.

LESSON I - ASSIGNMENTS

A. Read the following passages:

Arcana Coelestia 69, 714, 3175, 7847-8

Heaven and Hell 57, 453-84

Divine Love and Wisdom 1-6

B. Complete or answer the following questions: (mail to Dr. Robert H. Kirven, SSR, 48 Sargent St., Newton, Mass. 02158)

1. The innate human capacity to converse with spirits and angels became closed because people became so involved with _____.
2. What a human being has, in distinction to beasts, is an _____.
a) natural truth
3. At birth, human beings have.... b) no truth at all (CHOOSE ONE)
c) spiritual truth
4. A "house" signifies _____.
5. To reach the inner rooms of "the house," _____
first must come in through the door.
6. Human beings were created that they might _____ and _____.
7. The face of man's spirit is the same as the face of his body.
TRUE or FALSE _____.
8. A person's ruly love is eternally the same. TRUE or FALSE _____
9. Enacted love, i.e., a person's life, _____ after death.
10. Love is the _____ of a human being.



Digitized by the Internet Archive
in 2026 with funding from
CLIR DHC Grant 2026-2028

<https://archive.org/details/2174.14.14>

LESSON I: ASSIGNMENTS

C. Discuss the following:

1. Since human beings are not usually conscious of their spiritual nature, spiritual environment, or spiritual companions, what difference does it make that we have them?
2. Since the spiritual aspect of human personality continues to live after the body dies, what is the significance of the body in human life?
3. Can you describe any experiences, in which the spiritual aspect of your self has appeared at all, or exerted any recognizable influence on your conscious decisions or actions?
4. What questions do you have from this lesson?

OVERVIEW OF SWEDENBORG'S THEOLOGY

LESSON II

Freedom of Choice: Will and Understanding: Equilibrium

Perhaps the first thing to realize about the concept of Freedom of Choice is that it is a severely limited freedom. Obviously, no one is free to choose his or her race, gender, or childhood environment; we cannot choose to be born in affluence or poverty, with many or few opportunities, with good or bad health, with great or retarded intelligence. Without the freedom to choose these things, further restrictions appear on almost every choice that we face, even on our freedom to choose the choices we will deal with. Some of us have more options than others, with comparatively greater freedom, but that freedom is never unlimited, and often it is very narrow.

Swedenborg's teaching on freedom of choice does not deny or question any of these obvious limitations on freedom. In fact, he adds a few. He describes spirits, associating with the spiritual aspect of our psycho-physical nature, who influence our decisions, and our ability to make decisions, to such a point that in any particular situation, there is only one choice that we are free to make for ourselves.

That is between what is true or false, good or evil—that is, a choice toward or away from God.

But, after all these limitations on human freedom are recognized, Swedenborg sees that basic, minimal freedom of choice as absolute, irreducible, and unbridgable. It is an essential quality of human nature. No one who is fully human (an insane person, for instance, might be less than fully human in this sense) ever is denied that freedom. No one who is fully human ever can escape the responsibility which freedom of choice implies.

Freedom of choice is a key teaching in the system of Swedenborg's theology, because any other teaching which appears to be in conflict with it is a teaching that has not been correctly understood. Not even the omnipotence of God, nor the pervasiveness and power of his providential management of the world and human life, nor any other reality, teaching, or principle, ever impairs or suspends human freedom of choice.

The nearest thing to a qualification on the universality and absoluteness of freedom of choice is the human capacity that Swedenborg calls rationality. Freedom and rationality are a matched pair. Neither can exist without the other. Insanity, infancy, ignorance (in some limited cases), or anything that abridges rationality, does abridge freedom of choice at the same time and to the same extent—but that is also an abridgement of fully human capacities.

Rationality (and the freedom of choice that goes with it) is a capacity that resides in two human functions: namely, will and understanding. These functions, which Swedenborg's Latin calls *voluntas* and *intellectus*, appear in some translations as will and intellect; and in Dr. George Dole's newest translations, they are called intentionality and discrimination. The root-meanings of the latin words seem to me to be best rendered into contemporary English by "intentionality and discrimination," so I use them often in these presentations in place of the older terminology.

Discrimination enables us to distinguish between what is true and what is false, and between what is good and what is evil. Intentionality enables us to incorporate such distinctions into our lives, and act on them—or, more precisely, to act them out. In a free and rational human being, intentionality and discrimination are separate functions, relating to each other in a kind of creative tension.

That separation makes it possible for us to know intellectually that one course of action is good, and at the same time to want to do something else; so it is the situation which makes temptation possible. When the will rules the understanding in such a case, we succumb to temptation (as the human race "fell" from its original, innocent good). But that separation also makes it possible for us to grow spiritually, when our understanding rules our will, and we live the best we know.

This particular example should not be taken to suggest that our discrimination always should dominate our intentionality. Lesson IV will point out more details about the interplay between these two functions of personality. The important thing to notice about them at this point is the importance of their relative independence of each other. Swedenborg saw that independence as more clear-cut than psychologists have seen it since the time of Freud; but psychologists have concentrated their studies in pathological conditions, while Swedenborg focussed mostly on the healthy pattern of psychological (or spiritual) growth.

If Swedenborg pays less attention than modern psychotherapists do to the covert powers of the will over the intellect which represses it, that does not leave him with a naive or simple picture of human spiritual development, however. The complication, or obstacle, which he sees in that process is the influence of the hells.

What was read in Lesson I about the human spirit being clothed in a body, apparently was intended by Swedenborg to include the conceptualization of spirit that he had so recently worked out for his work (which he never published) on

Rational Psychology. This concept included a kind of three-story spirit that is clothed with a body. Only the middle of these three "stories" is conscious: it is called the mind (*mens*). The "upper floor" is the soul (*anima*) which is constantly aware of its spiritual surroundings and companionship, and the "lower floor" is the *animus* (no completely adequate English translation exists, so we can call it by its Latin name) which is aware of all the body's senses and needs. The conscious mind makes selections from the content of the *anima* and *animus*, taking all these impressions as if they originated in the self (since they have come into the subconscious self before the mind discovered them).

Our soul, or *anima*, is under constant pressure and influence from both good and evil spirits. This influence appears in our conscious mind as values, motives, affections, preferences, prejudices, and the like—apparently our own, arising from within ourselves. These influences, which actually come from spirits outside our selves, are so potent that we could not help obeying them, *except for the fact* that they are continually countered by equal and opposite influences. This balance of influences is what Swedenborg calls the "equilibrium between heaven and hell," as it affects our individual lives; or, often, he calls it simply "equilibrium."

What Swedenborg tells us about equilibrium is a vital part of his concept of freedom of choice. Without the equilibrium of spiritual forces, we would have to choose what the stronger influence forced us to choose. But since the good and evil influences are in perfect balance, we are free to choose which we will accept and which we will reject—which means we are free to discriminate as clearly as we want to what is true, and free to intend what is good.

Because human freedom of choice is so important in the created order of things, this equilibrium which preserves freedom of choice is important too: so important, in fact, that preservation (or restoration) of the equilibrium between heaven and hell was a principle purpose of the Incarnation of the Lord, as we will discuss further in Lesson XI.

It is important to understand, in these first two lessons, that Swedenborg's descriptions of the human spirit, and of the equilibrium of spiritual forces, is meant quite literally. The human spirit is not a vague, amorphous quality: it is a person (the person that we are) with a spiritual body, spiritual faculties and senses. And our spirit is continually in the company of other spiritual personalities, both good and bad, who influence us as directly (and often more powerfully) as our physical companions do. We live in two environments at once.

LESSON II - ASSIGNMENTS

A. Read the following passages

AC 3628; HH 589-99; DLW 361;

Divine Providence 71-73, 96-99;

True Christian Religion 475-485

B. Answer the following questions: (mail to Dr. Robert H. Kirven, SSR, 48 Sargent St., Newton, Mass. 02158)

- Two forces in balance are part of all existence.
- A spiritual balance (equilibrium) is a free state. HH 589
- Every person is encompassed by a spiritual balance.
- The balance between heaven and hell is maintained by the Lord.
- Human freedom is never taken away. TRUE or FALSE HH 475
- Human freedom belongs to the Lord, rather than to the individual. TRUE or FALSE 597
- reason and understanding are distinct functions in every human being.
- The freedom that every human being has is spiritual freedom.
- freedom and liberty or freedom are in people from the Lord. DLW 372
- Through Divine Providence, people act from freedom according to reason.
- Spiritual freedom originates in the equilibrium between heaven and hell. TCR 475
- Without freedom of choice, there could only be predestination. 485 D.P.

LESSON II - ASSIGNMENTS

C. Discuss the following questions:

1. Consider a "patient," judged insane for political reasons, kept under physical restraint in a mental institution (do not include tranquilizers or other drugs in this hypothesis: they raise issues that hadn't occurred to Swedenborg). What meaning does freedom of choice, or spiritual freedom, have for such a prisoner?
2. Do the physical, biological, social, or psychological sciences suggest any source of freedom that is different from "equilibrium of forces?"
3. Compare and contrast the kind of "predestination" that Swedenborg accepts, with the traditional concept as you understand it.
4. What questions or issues do you want to bring up concerning this lesson?

OVERVIEW OF SWEDENBORG'S THEOLOGY

LESSON III

PROPRIUM; TEMPTATION; EVIL; SIN; REMAINS; MERIT; IMPUTATION

The late and (seriously) great Paul Tillich often said that the primary task of theology is correlation. He meant that in the context of two assumptions or definitions: namely, that our Judeo-Christian heritage provides us with a voluminous-if not complete-set of answers; and our experience of existing in the reality that we know affords us a massive set of questions; and the task of theology is to correlate the questions with the answers. The history of preaching, and of pastoral counseling, is replete with futile attempts to disprove Tillich's proposition. That is, innumerable ministers have spent interminable hours answering questions that their hearers had not asked, and of course failing at the same time to answer the questions that had in fact been asked.

In a complementary line of thought, correlation is the primary challenge of this lesson, too. The seven topics of the lesson present the largest range of questions that are faced in any single lesson of the course; and yet the answers constitute a very compact set of theological ideas. In fact, it might be argued that the list of topics is too small; for it includes *evil*, which can hardly be defined without simultaneously defining its opposite, *good*; and good is not defined in the course except by implication in the next three lessons.

But seven is a good number to work with, since in the Lord's Holy Word it signifies what is holy, complete, finished and divine. Besides, this list of topics provides questions that elicit a solidly coherent set of answers.

Let's begin near the middle of the list, and define (which includes distinguishing between) evil and sin. Evil is the more general term, because all sin is evil, but evil includes more than sin. Theologically, evil includes everything that has been perverted from God's creative purpose so as to be in direct conflict and opposition to that purpose. Existentially, evil includes everything that flows from the hells, or comes about under hellish influences. In our experience, evil is simply a theologian's word for *bad*. Suffering is evil, and so is making others suffer. Earthquakes and floods, wars and murders, all are evil. Sickness is evil, even if there is no sin directly involved. Painful death, or premature death that leaves loved ones' needs unfilled, is evil. God's will for all his creatures in all his creation is good, and any departure from that happy, satisfying good is evil.

Sin is something else. Sin is evil that is appropriated into the intentionality, becoming an integral and inseparable part of it. Murder is evil; but the desire to murder, the intention to commit murder if no external forces prevent it, is sin. Suffering is evil; the intention to do harm, even if blocked by external forces, is sin. Helping others is good, and hurting them is evil; but helping for an evil purpose (as, for instance, helping for the sake of gaining a good reputation at the expense of another's self-image and reputation) is sin: but doing harm to another as a result of intention to do good is not sin, even though it is evil because the good intention became involved with falsity—a wrong perception of what is really good.

You'll notice that the definition of sin includes the *appropriation* of evil. *Appropriate* is the verb at the root of Swedenborg's adjective, "*proprium*," which is translated occasionally as the English noun, "Own," but more often is transliterated as the non-English noun, "*proprium*." (Latin adjectives which have no specific noun to modify are called "substantive adjectives," and they must be translated into English as a noun—as a sailor's white two-piece uniform is called by the noun, "whites." Swedenborg frequently used substantive adjectives, so this problem of translation will arise again.)

One's *proprium* is what one has appropriated to oneself, *all* one has appropriated. Therefore, "*proprium*" is almost a synonym for one's self: *almost a synonym* just as in Lesson One, "Man as he is in himself" is *almost* a definition of a human being. In both cases, the synonymy is incomplete. A human being is more than what she or he is in herself or himself, because the "Image of God" is at the core of human personality; and a person is more than he or she has appropriated to himself or herself—more, at least, because of what Swedenborg calls "remains." This latter concept is based on the fact that all of one's experiences—physical experiences as well as spiritual ones; good, bad, false, true, all experiences whatsoever—remain a permanent part of one's self. Some experiences are deliberately appropriated, becoming part of one's *proprium*; some are repressed, some are ignored, some are rejected; some are appropriated, but later rejected through repentance; but human personality includes the "remains" (*i.e.*, the "precipitate," in chemical terminology) of all the psychic and physical, conscious and unconscious, experiences of his or her life.

Most of what Swedenborg says about "remains" refers to the good that has been precipitated from our subconscious encounters with angels and angelic spirits (the distinction will be clarified in Lesson 10), especially during infancy, when our discrimination is not sufficiently developed (or clearly enough separated from our intentionality) to block or reject angelic influences. There are evil and false remains, too, but these are of less significance. Good and true remains are the heritage of every human being, regardless of the comfort or squalor of her or his infancy, regardless of the tender love or harsh cruelty of his or her environment.

It is these remains, plus the heavenly influences in our lives (cf. "equilibrium" in Lesson 2, and "influx" in Lesson 5), which produce whatever good we do for ourselves, for others, or for the Lord. Therefore, in human experience, "merit" is an illusion, and no more. Indeed, it is worse than illusory: it is a *delusion*, which perverts our thanksgiving to God into pride in ourselves. And pride is the delusive appropriation to ourselves of what is truly God's, and thus the origin of all sin (cf. Gen. 3).

"Imputation" is a term that Swedenborg takes from the traditional theology of his time, stands on its head, and then virtually ignores it as a word (though he never neglects the concept). Traditionally, Adam's sin was imputed to all human beings. For Swedenborg, sin cannot be imputed, only appropriated. It is the Lord's triumph of good over evil (or "righteousness," discussed in Lesson 6) which is imputed to us, in such a way that we can appropriate it, making it our own, or reject it.

The final aspect of this seven-fold topic is "temptation," a summary term for all the influences which the hells exert on the intentionality and discrimination of our conscious minds, through the spiritual perceptions of the *anima*, as well as through the physical perceptions of the *animus*. The inclination to pervert the Lord's good influences into merit for ourselves after they have been brought to fruition, is temptation. The inclination to disown responsibility for the sins we commit by blaming them on imputation of original sin, is temptation.

Most frequently in our experience, temptation takes the form of rationalization. Few of us ever recognize clearly what is right and good, and then deliberately do what is wrong and evil in sheer defiance of our precepts and our conscience. Rather, we rationalize, or accept the rationalization that comes from the hells through our subconscious, so as to convince ourselves that what is false is true, that evil is good—at least for us individually, at this particular time, under these special conditions.

The more truth we can discriminate, the more good we are able to intend the more subtle the temptations that assail us. The only way of avoiding the mental and emotional struggles with temptation that life brings us into, is by surrendering to the temptations. Each stage of regeneration (discussed in the next lesson) brings us some degree of immunity from certain past temptations, but makes us subject to new ones.

Our proprium is a major base from which temptation can lead us to rationalize our perversion of the good we do into merit, the sin we commit into imputation for which we are not responsible, and evil into "good." Only our subconscious remains are safe from temptation, protected by the Lord to provide a base for our life-long possibility of Regeneration (the topic of Lesson 4).

LESSON III - ASSIGNMENTS

A. Read the following passages:

AC313, 147-9, 251, 751, 761-2, 747-8, 966, 986-7, 1690, 1787, 1875, 1937, 3603, 3605, 4274, 5398, 8159, 9009

HH302 DLW264, 271, 336 DP19-21, 78

TCR126, 489-91, 523, 643-6, 654-7

B. Complete the following sentences: (mail to Dr. Robert H. Kirven, SSR, 48 Sargent St., Newton, Mass. 02158)

1. In the human body, _____ signify proprium.
2. The Most Ancient Church is called _____ in the Word.
3. The particular meaning of "serpent" is _____.
4. Angels defend a person against temptation by _____.
5. _____ ought to compel a man to do good.
6. Despair, anxieties, and finally consolation are characteristic of _____.
7. In the fourth stage of human development, good in a person moves from a _____ to an _____.
8. If people realized that all good is _____ they would not worry about merit and imputation.
9. The origin of evil is from abuse of _____ and _____.
10. Evil uses were not created, but were _____.

LESSON III - ASSIGNMENTS

C. Discuss the following issues:

1. Proprium, evil, and the idea of merit all contribute to the power of temptation. Proprium, remains, and imputation help us resist temptation. Describe each of these six helping roles.
2. Discuss the role of pride (Greek hubris) as the origin of sin. How is this different from the older idea of "original sin"?
3. Swedenborg gives examples only of good remains in describing the concept. As you understand the concept, would there also be evil and false remains? What would be their function if they do exist; and if all remains are good, how does the concept relate to that of freedom of choice and equilibrium?
4. What questions or issues does this lesson raise for you?

OVERVIEW OF SWEDENBORG'S THEOLOGY

LESSON IV

Regeneration: Process, Stage, and Goal

The doctrine of Regeneration is one of the great unifying concepts in Swedenborg's theological system. It builds directly on the entire content of the first three lessons, and will be relevant to almost all that follow—especially Lesson XI, where the Lord's Glorification will be seen as a parallel and prototype to the regenerative process which is experienced to some extent in every human life.

One explanation, relevant both to this presentation and the reading assignments, involves the three related meanings which Swedenborg gives to the word, "regeneration." It is the name of a life-long process of spiritual growth. That process is marked by cycles, recurring throughout the course of life, cycles which he describes in terms of three, or seven, stages. When he speaks of three stages, as he often does, they are called repentance, reformation, and regeneration. So "regeneration" is a recurring stage in the over-all process of regeneration. Further, the cycles move in a general direction (as a bicycle pedal goes around and around, while going forward along the road at the same time), and the destination or goal of that total direction and process is called regeneration.

Swedenborg does not always give a signal, other than the context in which the word appears, which of these three senses is intended when you read, "regeneration," but the meaning seldom is unclear, if you are aware of the possibilities.

Regeneration is a commonplace Latin (and English) word, with an ordinary dictionary meaning, which differs from Swedenborg's special usage only in that Swedenborg means something that is both more specific, and more far reaching, than the lexicon definition—"rebirth," applying most commonly, perhaps, to biological processes of renewal, but occurring in sociological and theological contexts as well.

Swedenborg is more specific, first of all, because he refers exclusively to a spiritual process (and stage) leading toward a spiritual goal. His use of the word is more far-reaching, because his first and third usages of the term denote the total course and spiritual achievement of every human life.

Human beings are born without any knowledge of what is good or what is evil, what is right or wrong (true or false). Without this knowledge, they cannot discriminate what is good and what is true from among the many choices they are free to make, and without this discrimination, they cannot intend to do good; therefore they cannot live the kind of life that conjoins them to heaven, so as to become angels. And forming a heaven of angels from the human race was the point of creation in the first place.

So the stage in which people are born has to be changed, which means that their inherent nature must be changed, or born again, i.e., regenerated.

Swedenborg refers to regeneration as a process or a goal in many contexts, but two classic passages describe the process in great detail. The two passages, the assignments for this lesson, describe the same process, but use different "models," or systematic structures. The differences are conspicuous enough to create a few difficulties in correlating the two descriptions at first reading; but they are complementary differences rather than conflicting ones, and together they form a complete and fascinating picture with many applications to daily living.

The simplest statement of the teaching, and the easiest to remember, is the three-stage process described in Chapter IX and X of True Christian Religion. That description is clear enough that it needs no recapitulation here, but a parallel to less momentous processes may shed a helpful light on your reading.

When you are learning any skill—playing the piano, for example—"doing it right" is a parallel to "good" in the moral terms of Swedenborg's description, and doing it wrong can be used as an example for "evil." Before any process of development begins, you are unaware that your fingering, touch, or phrasing of a particular piano passage is all right the way you're playing it. The first stage of development (usually instigated by your piano teacher, but also, perhaps, by your hearing a fine musician play it as the composer intended) is a realization that there is a better way, and that is how you want to do it. This is the stage that Swedenborg calls repentance.

The second stage is one in which you use the fingers that your teacher tells you to (taking an example from an early stage of music lessons). This is a stage that requires great concentration, because the finger stretches and cross-overs that you are supposed to use feel unnatural and awkward. You must remind yourself, "tell" your fingers, every time you practice the passage. This is a good parallel to the stage of regeneration that Swedenborg calls "reformation."

After a period of practice, in which you continually remind yourself of what you need to do, and *act out* that reminder *as if* it felt natural (even though it doesn't), something happens. Sometimes it happens suddenly, but more often it is so gradual that you are not conscious of it until you look back in retrospect: at some point, the fingering that your teacher

told you to use begins to feel natural, easy. Soon it becomes as hard to play the passage any other way, as it was to play it right when you started. That's the stage that, speaking of the moral life, Swedenborg calls "regeneration." It is "natural" to play it the right way, because a "new nature" has been "born" in your piano skills.

This stage is different from the first two in several ways. Most importantly, the repentant stage is characterized by your determination, and the reforming stage is characterized by your persistence: you have the feeling of *accomplishing* those stages. But the regenerative stage is not something that you accomplish or achieve (except by going through the first two stages). It feels, when it comes, like a gift. It is. Regeneration is a gift from the Lord, but one that you can depend on, when you persevere in repentance and reformation.

The following chart, correlating the two readings and some other parallels, will not mean much 'till after you have read the assignments, but most students have found it helpful then.

THE PROCESS OF REGENERATION				
INT. CAR. IX, X	IN A.C. I	SPIRITUAL DEVELOPMENT	* INTENTIONALITY DISCRIMINATION or WILL/UNDERSTANDING	** A PARALELL IN SKILL-DEVELOPMENT
	VOID, EMPTINESS	NOTHING TRUE, NOTHING GOOD	no conflict	UNCONSCIOUS INCOMPETENCE: doing "it" (any skill) badly, and not even realizing there is a better way to do it.
Stage 1— REPENTANCE: recognition of sin (or any fault) in discrimination, intention, and/or action	FIRST DAY: Light/dark SECOND DAY: firmament divides the waters THIRD DAY: THIRD DAY: Land/water; plants, herbs, trees	AWARENESS OF NEED FOR REPENTANCE INNER PERCEPTION OF DATA AND INNER KNOWING SEPARATION OF INNER / OUTER	Intentionality separated from discrimination	CONSCIOUS INCOMPETENCE Awareness of fault
Stage 2— REFORMATION: Acting in freedom and rationality (= self-compulsion)	FOURTH DAY: Sun/moon day/night FIFTH DAY: Serpents, birds, sea-monsters	LOVE RULES GOOD WILL, FAITH RULES FALSE UNDERSTANDING FACULTIES OF THING-ING AND KNOWING DEVELOP KNOWLEDGE FROM FAITH	Intentionality (will) is ruled by discrimination between false/true, evil/good	CONSCIOUS COMPETENCE Doing it the right way because you know you should, even though you don't want to, because it feels awkward
Stage 3— REGENERATION: Birth of new will (intentionality) and understanding (discrimination)	SIXTH DAY: Animals, humans SEVEN SEVENTH DAY: Sabbath	ACTING FROM FAITH BECOMES CONFIRMATION OF GOOD INNER/OUTER FAITH/LOVE BECOME ONE	CONJUNCTION OF INTENTIONALITY AND DISCRIMINATION	UNCONSCIOUS COMPETENCE Doing it right without thinking about it, because any other way feels awkward

*"Intentionality" and "discrimination," as alternatives to "will and intellect" or "will and understanding," were first suggested by Dr. George Dole of SSR.

**This schema was first suggested in speech and preaching classes by Dr. Coleman Bender of Emerson College and SSR.

LESSON IV - ASSIGNMENTS

A. Read the following passages:

TCR Chapters IX, X (510-625)

AC Chapter I, 6-63

B. Complete the following sentences:

1. Repentance involves self-examination of one's will actions and intentions Thayer 5110
2. Repentance without self-examination is possible for those who obtain from evils as sin TCR 513, or do from from from
3. Reformation pertains especially to the understanding TCR 517
4. A person's understanding must be reformed first, then the will TCR 517
5. Regeneration produces a new will and a new understanding 601 TCR
6. A person who has been regenerated is in communion with angels of heaven 607
7. The expressions, "create," "form," and "make" in the prophetic writings usually signify regeneration 573 & AC 1
8. "The earth was a void and emptiness" denotes the stage before regeneration, when the person has nothing that is of truth and nothing that is of good Love
9. The sun being a greater luminary than the moon signifies that a person's will is stronger than the faith understanding of spirit
10. An image is according to a likeness of of the formative interior AC 51
11. In the "sixth day" of the regenerative process, a person comes to be an image of God AC 48
12. As angels perceive the Word, Adam in Paradise is the possessing the Lord faith in the Lord which characterized the Most Ancient Church.

LESSON IV - ASSIGNMENTS

C. Discuss the following questions:

1. An intention to repent begins the regenerative process, and understanding dominates the second stage. How are these two related in the third stage, regeneration? become automatic
2. Discuss the significance of freedom of choice in each of the three stages.
1st stage - joy of changing
2nd stage - Struggle & Rebellion
3rd stage - instinctive
3. The "three stages" and the "seven days" repeat themselves in a continuous process. Is the "void and emptiness" repeated in the same way? How, or why not? yes - always discovering new areas that need repentance & reformation - but only one time is direction changed & then have momentum with you.
4. What questions or issues does the lesson raise for you?

OVERVIEW OF SWEDENBORG'S THEOLOGY

LESSON V

Order; Use; Providence; Toleration; Influx; Conscience

The unity in this apparently diverse list of topics can be found in their relationship to the topic of the last lesson, i. e., regeneration. The three stages of regeneration can be seen as discerning, pursuing, and adopting what is good: and *order* and *use* are two of the main characteristics by which we can recognize what is good. Regeneration is a process that seems to be our own doing, but actually, everything except our free choice to regenerate is managed by the Lord: and *Providence* and *toleration* are descriptions of God's management of each life and the whole created universe. *Conscience* takes several forms, but one kind of conscience is both a primary product and an essential agent of regeneration.

Order is a characteristic of everything that is good, and often is used by Swedenborg as a synonym for good. Furthermore, order is a characteristic of everything that is divine, for God is "order in itself," or pure, abstract, perfect order. One consequence of this fact is an explanation why an ancient problem of academic theology cannot be answered. The problem— "Can God create a rock so big that God can't lift it?"—cannot be answered because God is Order. For one aspect of God (his creativity, in this case) to challenge another (his omnipotence) would be contrary to order, so the problem cannot exist with a God who is Order itself.

A more practical (and more significant) consequence of the fact that God is Order concerns his relationship to us as individuals: although his will for us is ultimately unknowable by our finite minds, it is never capricious or unpredictable; but always follows the laws that are inherent in his "created order of things." Those laws will be discussed presently, under the heading of "Providence."

Another consequence is that order pervades all things, relationships, ideas, and actions. Just as a life-giving, refreshing stream becomes a deadly agent of destruction when it overflows its banks, so everything is good when it is according to order, and bad when contrary to it. Implications of this for our intentions and actions are spelled out clearly in this lesson's readings.

Use is another characteristic of everything that is good, and a frequent synonym for good. The use of any thing or action is the good that it does for someone. What does not do anyone any good is not of any use, and *vice-versa*. The theoretical ideas that we sometimes mis-call "good intentions" are not uses, because they do no good. When we must discriminate between good and bad (or better and worse) possibilities for action, a look at the use that each would achieve is a valuable guide for our choosing.

Divine Providence is Swedenborg's name for God's management of the created order. Because this management is an expression of the Order that God is, it operates dependably according to eternal principles or "laws"—just as the material world functions according to the physical, chemical, and biological principles that we call "natural laws." These physical laws are not separate from Divine Providence, they serve as an external model of its consistency and inter-related dependability. Like "natural laws," the laws of Divine Providence operate whether we know and/or understand them or not; but knowing them is an advantage, because things turn out better when we work with them instead of against them.

The first thing to understand about Divine Providence is that it is concerned primarily with the spiritual development of individual human beings into angels. It governs other things, too, in the general sense that it is the application of Divine Order in all creation; and also in the specific sense that it is involved with physical developments that affect its primary concern of human spiritual development.

The second thing to remember about Divine Providence ("remember"—even if there are problems in full understanding) is that it is an entirely different teaching than the conventional Christian doctrine of "predestination." The central difference is that predestination leaves no room for human freedom of choice in connection with salvation, and no teaching of Swedenborg's reduces, abridges, or suspends that fundamental quality of human existence. That is plain enough. The obstacle that some students find in the search for full understanding is one that arises under the heading of "God's foreknowledge."

That problem is a complex one. In its simplest form, it usually runs like this: "Since God exercises providential care over my life; and since God is outside the time in which we distinguish past, present, and future; does God know the outcome of my next moral decision? And if he does know what my choice will be, in what sense am I truly free?" Some students find no particular problem in this, and some find an enormous one. If the question troubles you, additional reading, such as DP 97, 175-90, 214-20 may help (or may intensify the problem). The denial of predestination is made clear in DP 322-30.

One solution to this problem is suggested in the third section of DP 202, and stated more clearly in AC 3854: God foreknows all the eternal possibilities implied in each choice that we face, and—so far as it is possible while still protecting our freedom of choice—he uses that knowledge to influence our discrimination and understanding; and this eternal pro-

jection of possible opportunities to guide us in his Providence is what is meant by Divine Foreknowledge, leaving our freedom to accept or resist the Lord's providential guidance unimpaired.

Toleration is a translation of the Latin *Permissio*, which traditionally has been rendered "permission" in English. The distinction between these two options is a subtle one, with the preference for "toleration" lying in its slightly clearer emphasis that the evils described by the term are in no way desired or approved by the Lord—except in contrast to greater evils which they avert. Whatever translation is used, this is the crux of the teaching.

Without overpowering human freedom of choice, the Lord cannot prevent anyone from succumbing to the temptation to do evil rather than good. But when evil is chosen, the Lord attempts to ameliorate the eternal consequences of that choice by making a lesser evil available as an option to the greater one; and this evil is tolerated by the Lord for the opportunities it provides (from the perspective of eternity) for eventually influencing the individual closer to the providential goal of a heaven from the human race.

Conscience, in its various forms, is one of the most visible or conscious means by which Divine Providence influences us—or, in the case of spurious conscience, natural conscience, or even false conscience, the means that are tolerated for the sake of averting us from greater evil.

Influx, in one of its dimensions, can be regarded as the medium of Divine Providence, the process by which the Lord's love and wisdom flows into our hearts and minds to guide us in ways that do not prejudice our freedom of choice. It means, literally, "flowing in," and it describes the Lord's influence (from the same root) in our lives. But to understand influx (and Providence), it must be seen in its larger dimensions, as well. As will be seen in more detail in Lesson XII and XIII, the entire spiritual-and-physical universe came into being, and became present before God, as a consequence of the conjunction of Love and Wisdom in Him. What is important here is that the *continued* being and presence of everything that is—the universal heavens, the material universe, the human race, all the way down to each individual hair of every head—is a consequence of the continual *power to be* that flows into everything and everyone from God. If that in-flowing power—universal influx—were withdrawn even for a moment (which is impossible, for it would be contrary to order) the entire creation would vanish in that moment. The omnipotence and omniscience of this power proceeding from Divine Love and Wisdom, and it flows through the heavens, is particularized into the influence of what is good and true in each individual life. Influx, like Providence, is at once universal and particular. Galileo provided a beautiful illustration of that same truth: the sun, shining on all the planets in the Solar System, warms and ripens each single grape on each hillside of the earth as perfectly as if it had nothing else in the world to do!

By now it should be plain how this lesson is a continuation of the last one. There it was said that Regeneration is one of the great unifying concepts of Swedenborg's theological system. So is Divine Providence. Which of the two most naturally includes the other depends on what structure of the theological system is most satisfactory for your personal theologizing.

One final comment: you have had readings assigned in both *Divine Love and Wisdom* and *Divine Providence*. It should be noted that these two are related so closely as to be virtually one two-volume work, with different titles for the volumes. DLW describes God's creation of the spiritual-and-physical whole that he has made, and DP his management of it toward his primary goal. This course deals first with Providence and its regenerating influences, because it is starting from the doctrines closest to conscious experience. In this sequence, the nature of God as infinite creator of all that is comes later; but don't forget that it is coming, as the pinnacle of this way of developing the system.

LESSON V - ASSIGNMENTS

A. Read the following passages:

AC 875, 1032-3, 1919, 3563, 3570, 3854, 4167, 4190, 4299, 6207, 9112-21

HH 389-91

DP 27, 70, 234-39

TCR 403-5

B. Complete or answer the following:

1. A person who fears to act contrary to the truths of faith is being influenced by _____ conscience.
2. The source of what is good and what is true in what is naturally human is _____ from the Lord.
3. The internal, or rational, aspect of the nature of a person who is living a merely natural (materialistic) life is governed by _____.
4. A person who has been regenerated realizes that if often is prudent to speak, or act, or adopt facial expressions, that are different from what is being thought and intended. *True or False?*
5. Membership in a Christian Church has no direct connection with a person's hope for salvation. *True or False?*
6. A person who acts according to a true conscience feels _____ and _____.
7. The dignity that is associated with any function is determined by the _____.
8. The goal of Divine Providence is _____ from _____.
9. Laws of Toleration (Permission) are also laws of _____.
10. The three loves which together make up human intentionality are the love of _____, the love of _____, and the love of _____.
11. A love of riches and honor is necessarily bad. *True or False?*
12. In a perfect human being, the loves of heaven, the world, and the self, correspond respectively to the _____, _____, and _____.

LESSON V, Assignments p. 2.

C. Discuss the following questions:

1. Describe the connection and distinction between conscience and :
 - a) thought,
 - b) perception,
 - c) regeneration.
2. Does order place limitations on God, or is God omnipotent and unconditioned?
3. Swedenborg does not always use "use" as a synonym for "good," since he also speaks of "evil uses" (e.g., DLW 336ff). What does "evil use" mean?
4. What do you think about Providence and foreknowledge?
5. What questions or issues would you like to raise?



1. The first of these is the

2. The second is the

3. The third is the

4. The fourth is the

5. The fifth is the

6. The sixth is the

7. The seventh is the

8. The eighth is the

9. The ninth is the

10. The tenth is the

11. The eleventh is the

12. The twelfth is the

13. The thirteenth is the

14. The fourteenth is the

15. The fifteenth is the

16. The sixteenth is the

17. The seventeenth is the

18. The eighteenth is the

19. The nineteenth is the

20. The twentieth is the

21. The twenty-first is the

22. The twenty-second is the

23. The twenty-third is the

24. The twenty-fourth is the

25. The twenty-fifth is the

26. The twenty-sixth is the

27. The twenty-seventh is the

28. The twenty-eighth is the

29. The twenty-ninth is the

30. The thirtieth is the

31. The thirty-first is the

32. The thirty-second is the

33. The thirty-third is the

34. The thirty-fourth is the

35. The thirty-fifth is the

36. The thirty-sixth is the

37. The thirty-seventh is the

38. The thirty-eighth is the

39. The thirty-ninth is the

40. The fortieth is the

41. The forty-first is the

42. The forty-second is the

43. The forty-third is the

44. The forty-fourth is the

45. The forty-fifth is the

46. The forty-sixth is the

47. The forty-seventh is the

48. The forty-eighth is the

CHAPTER 4:

The instruments of good works

1. To love the Lord God with all our heart, soul, and strength.
2. To love one's neighbor as oneself.
3. Not to kill.
4. Not to commit adultery.
5. Not to steal.
6. Not to covet.
7. Not to bear false witness.
8. To respect all men.
9. Not to do to another what one would not have done to oneself.
10. To deny oneself in order to follow Christ.
11. To chastise the body.
12. Not to love pleasure.
13. To love fasting.
14. To comfort the poor.
15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To aid those in trouble.
19. To comfort the sad.
20. To reject worldliness.
21. To love Christ above all else.
22. Not to become angry.
23. Not to show temper.
24. Not to keep deceit in one's heart.
25. Not to make a false peace.
26. Not to forsake charity.
27. Not to swear, for fear of committing perjury.
28. To speak the truth with heart and lips.

29. Not to return an evil for an evil.
30. Not to injure anyone, but to accept patiently any injury oneself.
31. To love one's enemies.
32. Not to insult those who insult one, but to praise them.
33. To suffer persecution for the sake of justice.
34. Not to be proud.
35. Not to drink to excess.
36. Not to be a glutton.
37. Not to love sleep.
38. Not to be slothful.
39. Not to murmur.
40. Not to slander.
41. To put one's trust in God.
42. To attribute to God the good one sees in oneself.
43. To recognize that the evil in oneself is attributable only to oneself.
44. To fear Judgment Day.
45. To fear Hell.
46. To desire eternal life with all one's spirit.
47. To see death before one daily.
48. To monitor one's actions ceaselessly.
49. To know for certain that God sees all everywhere.
50. To dash one's evil thoughts against Christ immediately, and to reveal them to one's spiritual advisor.
51. Not to speak evil or wicked speech.
52. Not to speak much.
53. Not to speak idly nor so as to cause mirth.
54. Not to love boisterous laughter.
55. To enjoy holy reading.
56. To often partake of prayer.
57. To confess past sins to God daily in humble prayer and to avoid these sins in future.
58. Not to succumb to the desires of the flesh.



59. To despise one's own will.
60. To obey the abbot's commands in all things, even if he strays from his own path, mindful of the Lord's command: "What they say, do, but what they do, do not perform" (Matt. 23:3).
61. Not to desire to be called holy before the fact, but to be holy first, then called so with truth.
62. To fulfill God's commandments in one's activities.
63. To love chastity.
64. To hate no one.
65. Not to be jealous or envious.
66. To hate strife.
67. To evidence no arrogance.
68. To honor the elderly.
69. To love the young.
70. To pray for one's enemies for the love of Christ.
71. To make peace with an adversary before sundown.
72. Never to despair of God's mercy.

These are the tools of our spiritual craft. If we always remember and use them, and give them up only on Judgment Day, the Lord shall reward us as he promised, "Which eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive what God has prepared for those who love Him" (1 Cor. 2:9). But the workshop in which we must diligently perform all these things is the seclusion of the monastery and our stability in the community.

CHAPTER 5:

Obedience

The first degree of humility is prompt obedience. This is necessary for all who think of Christ above all else. These souls, because of the holy servitude to which they

have sworn themselves, whether through fear of Hell or expectation of eternity, hasten to obey any command of a superior as if it were a command of God. As the Lord says: "At the hearing of the ear he has obeyed me" (Ps. 17:44). And He says to the teacher: "He who hears you, hears me" (Lk. 10:16).

These disciples must obediently step lively to the commanding voice—giving up their possessions, and their own will and even leaving their chores unfinished. Thus the order of the master and the finished work of the disciple are fused, with the swiftness of the fear of God—by those who deeply desire to walk in the path of the Lord. They walk the narrow path, as the Lord says: "Narrow is the way which leads to life" (Matt. 7:14). They do not live as they please, nor as their desires and will dictate, but they rather live under the direction and judgment of an abbot in a monastery. Undoubtedly, they find their inspiration in the Lord's saying: "I come not to do my own will, but the will of Him Who sent me" (Jn. 6:38).

But this very obedience will be deemed acceptable to God and pleasant to men only when the commands are carried out without fear, laziness, hesitance or protest. The obedience shown to superiors is, through them, shown to God, who said: "He who hears you, hears Me" (Lk. 10:16). Orders should be carried out cheerfully, for "God loves a cheerful giver" (2 Cor. 9:7). God will not be pleased by the monk who obeys grudgingly, not only murmuring in words but even in his heart. For even if he should fulfill the command, his performance would not be pleasing to God who listens to his complainings. Work done in such a dispirited manner will go without reward; in fact, unless he makes amends, he will suffer the punishment meted out to grippers.

CHAPTER 4:

The instruments of good works

1. To love the Lord God with all our heart, soul, and strength.
2. To love one's neighbor as oneself.
3. Not to kill.
4. Not to commit adultery.
5. Not to steal.
6. Not to covet.
7. Not to bear false witness.
8. To respect all men.
9. Not to do to another what one would not have done to oneself.
10. To deny oneself in order to follow Christ.
11. To chastise the body.
12. Not to love pleasure.
13. To love fasting.
14. To comfort the poor.
15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To aid those in trouble.
19. To comfort the sad.
20. To reject worldliness.
21. To love Christ above all else.
22. Not to become angry.
23. Not to show temper.
24. Not to keep deceit in one's heart.
25. Not to make a false peace.
26. Not to forsake charity.
27. Not to swear, for fear of committing perjury.
28. To speak the truth with heart and lips.

29. Not to return an evil for an evil.
30. Not to injure anyone, but to accept patiently any injury oneself.
31. To love one's enemies.
32. Not to insult those who insult one, but to praise them.
33. To suffer persecution for the sake of justice.
34. Not to be proud.
35. Not to drink to excess.
36. Not to be a glutton.
37. Not to love sleep.
38. Not to be slothful.
39. Not to murmur.
40. Not to slander.
41. To put one's trust in God.
42. To attribute to God the good one sees in oneself.
43. To recognize that the evil in oneself is attributable only to oneself.
44. To fear Judgment Day.
45. To fear Hell.
46. To desire eternal life with all one's spirit.
47. To see death before one daily.
48. To monitor one's actions ceaselessly.
49. To know for certain that God sees all everywhere.
50. To dash one's evil thoughts against Christ immediately, and to reveal them to one's spiritual advisor.
51. Not to speak evil or wicked speech.
52. Not to speak much.
53. Not to speak idly nor so as to cause mirth.
54. Not to love boisterous laughter.
55. To enjoy holy reading.
56. To often partake of prayer.
57. To confess past sins to God daily in humble prayer and to avoid these sins in future.
58. Not to succumb to the desires of the flesh.

59. To despise one's own will.
60. To obey the abbot's commands in all things, even if he strays from his own path, mindful of the Lord's command: "What they say, do, but what they do, do not perform" (Matt. 23:3).
61. Not to desire to be called holy before the fact, but to be holy first, then called so with truth.
62. To fulfill God's commandments in one's activities.
63. To love chastity.
64. To hate no one.
65. Not to be jealous or envious.
66. To hate strife.
67. To evidence no arrogance.
68. To honor the elderly.
69. To love the young.
70. To pray for one's enemies for the love of Christ.
71. To make peace with an adversary before sundown.
72. Never to despair of God's mercy.

These are the tools of our spiritual craft. If we always remember and use them, and give them up only on Judgment Day, the Lord shall reward us as he promised, "Which eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive what God has prepared for those who love Him" (1 Cor. 2:9). But the workshop in which we must diligently perform all these things is the seclusion of the monastery and our stability in the community.

CHAPTER 5:

Obedience

The first degree of humility is prompt obedience. This is necessary for all who think of Christ above all else. These souls, because of the holy servitude to which they

have sworn themselves, whether through fear of Hell or expectation of eternity, hasten to obey any command of a superior as if it were a command of God. As the Lord says: "At the hearing of the ear he has obeyed me" (Ps. 17:44). And He says to the teacher: "He who hears you, hears me" (Lk. 10:16).

These disciples must obediently step lively to the commanding voice—giving up their possessions, and their own will and even leaving their chores unfinished. Thus the order of the master and the finished work of the disciple are fused, with the swiftness of the fear of God—by those who deeply desire to walk in the path of the Lord. They walk the narrow path, as the Lord says: "Narrow is the way which leads to life" (Matt. 7:14). They do not live as they please, nor as their desires and will dictate, but they rather live under the direction and judgment of an abbot in a monastery. Undoubtedly, they find their inspiration in the Lord's saying: "I come not to do my own will, but the will of Him Who sent me" (Jn. 6:38).

But this very obedience will be deemed acceptable to God and pleasant to men only when the commands are carried out without fear, laziness, hesitation or protest. The obedience shown to superiors is, through them, shown to God, who said: "He who hears you, hears Me" (Lk. 10:16). Orders should be carried out cheerfully, for "God loves a cheerful giver" (2 Cor. 9:7). God will not be pleased by the monk who obeys grudgingly, not only murmuring in words but even in his heart. For even if he should fulfill the command, his performance would not be pleasing to God who listens to his complainings. Work done in such a dispirited manner will go without reward; in fact, unless he makes amends, he will suffer the punishment meted out to grippers.

THE LIVING GOD

I. THERE is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.

III. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

--Westminster Confession of Faith,
Chap. II.

The Definition of Chalcedon, 451

Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a ^{thinking} reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized IN TWO NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION ; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, ^{homeostasis-} ~~homeostasis-~~ ^{COMMUNION-ID.OMATUM} not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.

a tentative syllabus proposed for refinement:

Ecumenics 318/ Systematic Theology 318. Liberation Theology for
North Americans

3 points, Tuesday 7:30-9:30 p.m. Room 303

Dorothee Sölle, Robert McAfee Brown

Catalogue description: A re-thinking of theological concepts (creation, sin, conversion, Christ, grace, life-styles, etc.) in the light of liberation struggles here and in the third world.

Brief rationale for the course:

The purpose of this course is to engage in a cooperative endeavor of starting to "do theology" in our own North American context (which we use as a symbol for the "first world" or the rich nations) in terms of concern for human liberation. It is not to import a theology from the outside and try to impose it on our situation. It is useful, however, to observe how Christians elsewhere have begun to engage in a similar task; by observing what they have done we may acquire insights that can help us to see what we ought to do. For this reason, some attention will be given to liberation theology as it has been developing in the Latin American situation. This has the further advantage of forcing us to see who we are in terms of how we are perceived by eyes other than our own; that which seems initially far away provides insights that are uncomfortably close at hand.

By means of such interplay, we will seek to focus certain theological issues that are worthy of discussion, by methods described below.

A proposal for class procedure:

Institutional realities are destroying our concept of a seminar-sized group. Because of the projected size of the course, we will have to devise other means of working together. We propose three components for the course, subject to discussion and emendation at the first class session:

a. Some lectures - the two instructors will present material during the first hour of each class session, opening up the topics listed below on the proposed schedule

b. class input and discussion - during the second hour there will be an opportunity for interplay between all members of the class. If the enrollment is too large to do this in a single group, discussion sections will need to be formed to make more realistic exchange possible.

c. task-forces - early in the semester, each member of the class who is enrolled for credit will join a relatively small task-force (3-5 people) organized around topics of common interest that have bearing on "liberation theology for North Americans." These topics can be chosen from those on the syllabus, but could also include topics not mentioned on the syllabus, e.g. the role of ideology, economic interpretations of history, liberation theology from feminist/black/Hispanic perspectives, the impact of liberation themes on an appropriate model for seminary education (a topic suddenly rendered great significance), and so on.

The task-forces will be expected to organize sessions of their own, independent of the Tuesday evening class sessions, interact together around their subject matter, compile bibliographical materials for the rest of the class, and prepare to lead part of a class session during the final weeks of the course or earlier. The idea is to do theology together, and also to find ways of sharing conclusions with a larger group.

Liberation Theology for North Americans (continued)

An explanatory note on the readings:

Since people will come into this course with a variety of backgrounds, the choice of specific readings is given considerable latitude. We are proposing two broad categories of readings:

- a. a selection of representative works by liberation theologians:
Miguez Bonino, *Doing Theology in a Revolutionary Situation*
Gutierrez, *A Theology of Liberation*
Freire, *Pedagogy of the Oppressed*
Miranda, *Marx and the Bible*
Segundo, *The Liberation of Theology*
Sobrinho, *Christology at the Crossroads*
- b. a selection of initial responses and attempts to begin the creation of a "North American theology" that is stressing liberation concerns:
T.I.A. Conference, *Is Liberation Theology for North America?*
Neal, *A Socio-Theology of Letting Go*
Sille, *Beyond Mere Dialogue*
Brown, *Theology in a New Key*
Anderson and Stransky, eds., *Mission Trends No. 4*
Torres, ed., *Theology in the Americas*

We propose that each student read at least three books from each group, citing them in the bibliography of the term paper due at the end of the semester. If there are reasons why individual students wish to substitute other works for those listed above ("I've already read them," or "I want to concentrate on black theology or feminist theology") this is acceptable, provided the proposed substitutions are discussed with one of the instructors.

The books noted above are on reserve, and are available in the bookstore. An annotated bibliography is available in Brown, *Theology in a New Key*, pp. 199-208, and a bibliography of more recent publications will be compiled and distributed early in the semester.

An ~~xxxxx~~ exclamationary nde on the agreements for course credit:

Those enrolled in the course will be ~~expected~~ to fulfill the following:

- a. stable attendance
- b. completion of six readings from the books mentioned above, plus further readings for the task-forces and written assignments.
- c. participation in a task-force, and the sharing of a class presentation.
- d. a written piece of work that ~~grows~~ grows out of the task-force work. The nature of the assignment is negotiable, e.g. research paper, "liberation exegesis," critical comparisons of approaches to the North American scene, etc. *A group paper.*

Note: because of the unexpected size of the class, and the finite number of hours available for the instructors to read the papers, a rigid deadline must be imposed for the receiving of written work. All written work, without exception, must be handed in no later than noon on Friday, April 27. Please do not ask for extensions. If you cannot plan to get the written work done by the deadline, do not enroll for credit.

We realize that this sounds imperialistic, autocratic, oligarchic, totalitarian and even unkind, but there is no other set of conditions under which it will be possible for us to read and comment fairly on all the papers. Your registration for the course constitutes your covenant ~~to~~ with us to honor the deadline.

Liberation Theology for North Americans (continued)

A proposed schedule:

- Feb 6 - First hour: introductory, logistics, discussion of motivations brought to the course, proposed emendations of the syllabus, etc.
Second hour: guest lecturer, Carmelo Alvarez, rector of Seminario Bíblico, San José, Costa Rica, who will give us a perspective on the challenge of liberation theology to North America as seen through Latin American eyes.
- Feb 13 - Situating ourselves - an exploration of some of the dynamics at work on the North American scene: social, political, economic, theological, etc., as they provide the raw material out of which the theological task must proceed. Solle and Brown, along with class contributions.
Reading: sections of TIA Conference report, at least read Tabb, Holland, Harrison and Schultz
Miguez Bonino, Ch. 1 and 2
(Solle; Suffering, "Introduction")
Theology in the Americas, selections
- Feb 20 - Theological methodology - how do we propose to "do theology" in the light of the liberation challenge? Issues of authority, the role of Scripture, hermeneutics, the place of social analysis, etc.
Can we really adopt "the view from below"? Brown
Reading: Segundo
Brown, Ch. 1-3
TIA Conference report, at least pp. 156-162
- Feb 27 - Faith: the struggle against cynicism. The impossibility of having faith in ~~our~~ objectively cynical situation. "Legitimation-crisis" and the reprivatization of religion. Is faith more than "I'm okay, you're okay"? Solle
Reading: Freire
Miranda
- Mar 6 - Sin and conversion. A Marxist perspective on alienation. Sin as guilt and fate. What does it mean "to lose one's life"? Conversion and radicalization Solle
Reading: Solle, I and II
Gutierrez, get well into it
Also on this evening: brief report by Brown on a theological conference in Cuba during the previous week on "Evangelism and Politics"
- Mar 13 - initial task-force reports
Reading: continue reading for all task-force reports since their day, too, will come
- Mar 20 - Christ: a "Christology from below", Jesus as worker, as identified with the poor, re-thinking traditional Christological concepts; dealing with charges that such an approach is only "mere..." something or other Brown
Reading: Sobrino
(see also epilogue of Boff, Jesus Christ Liberator)
Gutierrez
Miranda

Liberation Theology for North Americans

Mar 27 - God: theological pluralism as danger and challenge. Personalistic and communitarian God-talk. Who is the object, who is the subject of liberation? Solle

Reading: Sobrino

Gutierrez

Miguez Bonino

Apr 3 - Church/community. New roles for pastors and priests? The problem of life-styles, both individual and corporate. Liturgy and liberation; the church and political engagement. Reflections on the Puebla conference (if documents are available) Brown

Reading: Neal

Brown, Ch. 5,6

Apr 16 - Spring break; no class

Reading: Anderson and Stransky

Torres, selections

Apr 17 - Creation in emancipatory perspective. Advocating Biblical materialism. Work and sexuality. What do we mean by "wholeness"? Solle

Reading; Solle, III

Apr 24 - task-force reports

Reading: this week it's writing; all written work due on Friday, April 27. See Exclamatory Note above

May 1 - Final session: more task-force reports, plus Retrospect and Prospect (or, where have we come from and where are we going?)

Reading: finish TIA conference report and other readings which were postponed while the written work was being done through the semester.

Note: the extraordinary symbolism of the class finishing on International Labor Day should not be overlooked: "In our end," as T.S. Eliot said so well (in paraphrase), "is our beginning."

JERUSALEM MINISTRY AND CRUCIFIXION

The Marcan traditions concerning Jesus' ministry in Jerusalem and the events associated therewith may be broken down in the following daily sequence:²⁸

- Sunday: "Triumphal Entry" (Mark 11:1-11)
- Monday: "Cleansing of the Temple" (Mark 11:12-19)
- Tuesday: (a) Teaching in the Temple (Mark 11:20 to 12:44)
(b) Private Instruction of Peter, James, John, and Andrew (Mark, ch. 13)
- Wednesday: At Bethany (Mark 14:1-11)
- Thursday: The Last Supper, Betrayal, and Hearing Before the High Priest and Sanhedrin (Mark 14:12-72)
- Friday: Trial Before Pilate, Crucifixion, and Burial (Mark, ch. 15)
- Saturday: Sabbath
- Sunday: Visit to the Tomb by the Women (Mark 16:1-8)

Several emphases are present in Mark's account of Jesus' entry into Jerusalem (Mark 11:1-11).²⁹ There is, first of all, the deliberateness of Jesus' entry. A colt was fetched from a nearby village with the owner having apparently been contacted previously about its usage. It has been customary to see in Jesus' entry on a colt the enactment of the prophecy of Zech. 9:9. Mark, however, does not allude to this; it is the Gospel of Matthew that develops this theme. Secondly, Jesus rode into Jerusalem accompanied by a crowd, no doubt many of his followers and disciples from Galilee. The crowd made Jesus' entry a noted event, spreading their garments and branches along the roadway. Such an entry could not have gone unnoticed by the Jerusalem population. Thirdly, the crowd proclaimed the coming of the Kingdom; although in its present form in Mark, the kingdom referred to is the kingdom of David, not of God. The shout "Hosanna" ("Save us") was a commonly used shout of prayer employed as an acclamation of praise. Jesus, and presumably his followers, "went into the temple; and looked round at everything" and withdrew from the city.³⁰ Such a survey of the Temple precincts must have been preparatory to the events in the Temple on the following day.

The Gospel of Mark records two events on the following day: Jesus' cursing of the fig tree (Mark 11:12-14) and his "cleansing" of the Temple (Mark 11:15-19). It is the latter that is of most consequence. Jesus entered the Temple precincts, overturned the tables of the money-changers and the pigeon sellers, prevented anyone from carrying anything through the Temple, taught concern-

ing the true nature of the multitude accompanying of evening. The referred to as the "cleans-



nation.³¹ The acts of Jesus have been called an attack or a seizure of control of the Temple at the close of the day. Such an event has been an immediate threat to the chief priests and elders. Without any doubt, it was an attack on the Temple police and the chief priests and elders. The chief priests and elders did not move in and immediately arrested Jesus. The chief priests and elders were astonished at his teaching (see Jer. 7:11) was certainly a threat to the aristocracy who profited from the Temple. Without any doubt, it was an attack on the Temple police and the chief priests and elders. The chief priests and elders did not move in and immediately arrested Jesus. The chief priests and elders were astonished at his teaching (see Jer. 7:11) was certainly a threat to the aristocracy who profited from the Temple. Without any doubt, it was an attack on the Temple police and the chief priests and elders.

According to Mark, the events took place on the day following the entry.

²⁸ This scheme of course does not correspond to the Jewish day-reckoning, since the Jewish day was calculated from sunset to sunset not from midnight to midnight.

²⁹ On the influence of The Book of Zechariah on the Synoptic description of Jesus' entry, see Robert M. Grant, *Historical Introduction to the New Testament* (Harper & Row, Publishers, Inc., 1963), pp. 350-351.

³⁰ Matthew and Luke differ from Mark on the day of the "cleansing of the temple" by placing this event on the day of the "triumphal entry."

³¹ See Victor Eppstein, "The Temple," *Zeitschrift für die neutestamentliche Wissenschaft*, N. O. Hamilton, "Temple," *Journal of Biblical Literature*, LXXXIII (1964), pp. 365-370.

An important figure was Cassiodorus. Born late in the fifth century, his long life spanned most of the sixth century. Of noble ancestors from Antioch but a native of Italy, he served as a high official under the Ostrogoths. In his later years, when the armies of Justinian had overthrown the Ostrogothic kingdom, Cassiodorus retired to his estates in the south of Italy and there founded two monasteries. One was for those who wished to follow a solitary, ascetic life. The other he made a house of learning. He had it pleasantly equipped, collected for it a library of theology and classical literature, and encouraged the transcription of existing books and the composition of new ones. He himself wrote and compiled a number of works. In an age in which wars were bringing the neglect of learning, he strove to create a centre for the study and propagation under Christian auspices of all products of the human mind. His example may have helped to inspire scholarly pursuits in other monasteries. Certainly some of his writings were widely used in later centuries.

More influential than Cassiodorus was Ireland. Remote in its western sea, Ireland was spared most of the invasions of the sixth, seventh, and eighth centuries. Not until the Northmen came was it to suffer as severely as the rest of Western Europe. Between the time of Patrick and the sixth century we know little of the history of Christianity in the island. When our information again begins to be dependable, we see an Ireland which was the home of a vigorous monasticism. The Church did not have the kind of territorial diocesan organization under the administration of bishops which, influenced by the forms of civil government, prevailed in areas which had been in the Roman Empire. In creed, the Irish Church was in accord with the Catholic faith. In some particulars, especially the date for celebrating Easter and the form of the tonsure, it differed from the customs sponsored by Rome, but in theology it was orthodox. In contrast with that of the continent, the Christianity of Ireland was organized around the monastery. This may have been because of the prominence of the tribe in Ireland and a partial reproduction of it in the Church, where the monasteries may have been a Christian substitute for it. Whatever the reason, in Ireland monasticism was dominant. The important administrative officers were the abbots. Unless, as was sometimes the case, the abbot was also a bishop, the bishop's only distinctive function was that of ordination.

Irish monasteries were centres of learning. The chief subject of study was the Scriptures. Latin was the main language through which this was carried on, and some of the works of Latin Christian scholars were also cherished. Much attention was paid to the copying of manuscripts and their illumination.

An outstanding feature of Irish monasticism, one which we shall have occasion to note more at length later, was the migration of Irish monks to other countries. What moved them we cannot certainly know. Ostensibly they went

for the "love of God," "in order to win the heavenly fatherland," "for the love of the name of Christ," and after the example of Abraham who, at the divine call, left his country and his kindred for a strange land. Compounded with this religious urge may also have been a desire to see other peoples, a kind of *wanderlust*.

The Irish *peregrini* went far. They voyaged to the Orkneys, the Faroes, the rough coasts of Scotland, and perhaps even to Iceland. They were in the forests of Germany, the rugged hills of Gaul, the foothills of the Alps, the valleys of the Rhine and the Danube, and the cities and remote valleys of Italy. Sometimes they went singly and became hermits. Often they formed groups, frequently of thirteen in imitation of Christ and the apostles. Some of them were missionaries to pagans. Others sought to elevate the morals of the nominally Christian populations near whom they settled. Often they were an irritation to the churchmen of the Continent, for they did not readily fit into the diocesan pattern and their "wandering bishops" and their individualistic hermits did not prove amenable to customary ecclesiastical discipline. Yet they were numerous and were a characteristic feature of Western Europe through most of the period from 500 to 950. Here was an extensive movement of a people, akin to the migrations which were flooding Europe, but transformed by a Christian purpose.

Much more widely influential than Cassiodorus and than even the Irish monks was Benedict of Nursia. A contemporary of Cassiodorus, he also was an Italian. He was born about the year 480 at Nursia, among the Apennines north-east of Rome, and was of good family. As a youth he went to Rome to study, but the scholastic life held no attractions for him. He was distressed and disgusted by the vices and frivolities of the city, and, when about fifteen or twenty years of age, he took up the life of the hermit. Fame began to come and the monks of a neighbouring monastery urged him to become their abbot. He proved too strict for them and returned to his hermit's routine. High and low sought him, eager to share with him what was deemed the complete Christian life, or brought their sons to have him train them in it. There, at Subiaco, up a valley east of Rome, twelve monasteries arose, each with twelve monks and a superior. About 528 or 529, when he was not far from fifty years of age, Benedict moved to Monte Cassino, not quite half way between Naples and Rome, and there, on its summit, destroying a pagan temple where worship to Apollo was still maintained, he established a monastery. The monastery grew and, although he remained a layman, bishops and priests as well as the laity came to consult him. He seemed to carry with him an atmosphere of quiet peace. He died some time after 542, preceded shortly by the twin sister who had also adopted the monastic life and lived in a convent not far from his own.

Benedict's great contribution was the rule which he gave to his monastery. In devising it he learned what he could from predecessors, especially Basil of Caesarea but also John Cassian, founder of a famous monastery near Marseilles, and other monks. However, he was not a slavish borrower, for his rule bears indelibly the mark of his own experience as monk and abbot. He was aware of the various kinds of monks, some anchorites, some wanderers, some living by twos and threes but without wise guidance. He believed the best form of the life of a monk to be the cenobitic, that of the community, and it was for this that he devised his rule. In it he displayed that genius for order and administration which we associate with those who created and governed the Roman Empire.

That it was Benedict who had never had the experience of civil administration rather than the seasoned Roman statesman, Cassiodorus, who devised a rule which embodied the qualities which we regard as characteristic of Rome is surprising and seems to belie that comment. Yet Benedict, with his background of Roman culture and probably without at all being aware of the significance of what he was doing, worked out a monastic organization which stood the test of the centuries.

As Benedict envisaged it, the monastery was to be self-contained and self-supporting, with its fields and workshops. Over it was the abbot, chosen by the entire community. He was to have complete authority, but was to remember that his title meant father and that he was ultimately accountable to God. The monastery was to have other officers, especially if it were large—among them a prior (or provost), deans (each over ten monks), a cellarer, a novice-master, and a porter. Monks were to be admitted first for a novitiate of one year. After that time their decision was irrevocable. Upon entry the monk was to surrender all his property, either distributing it to the poor or giving it to the monastery. He was to think of nothing as being his own. The nobles and wealthy who brought their sons to be entered in the monasteries, even though they made large gifts to the foundation, were to expect no special favours. The ideal was a kind of Christian communism, like that of the early Christians in Jerusalem, whom Benedict cited for his precedent, where no one called anything his own, but all shared in the common stock.

The life was orderly but was not unduly severe and was probably more comfortable than was that of the great masses of the population. Clothing and meals were simple but adequate, and special provision was made for the ill, the aged, the very young, and those doing heavy manual labour. There was to be fasting at regular times, but this was not of the kind practised by the extreme ascetics whom we have met. Much weight was given to humility. Provision was made for various degrees of discipline, from private admonition to physical

punishment, excommunication, and, as a last resort, expulsion. Idleness was declared "an enemy of the soul." The entire round of the twenty-four hours was provided for, with eight services, one every three hours, and with periods for sleep, including a rest early in the afternoon, for eating, and for labour. The labour might be in the fields or in the library, according to the aptitude of the monk. There was also time for directed and supervised reading and for meditation and private prayer. Silence was encouraged and was the rule at meals and after compline, the last of the services of the day. Joking and laughter were frowned upon. There was reading aloud at meals from religious books by those assigned to that function. Stress was placed on worship by the entire community and directions were given for the services. These were to include the Psalms, so that the whole of the Psalter was recited each week, reading from the Old and New Testaments with accepted commentaries on them, hymns, prayers, among them the Lord's Prayer, and the frequent use of the *Gloria*, the *kyrie eleison*, and the canticle *Benedictus*. Although hospitality was enjoined and practised, provision was made for keeping the monks from having more contact with the outside world than was absolutely necessary. There was a place for priests, for they were needed to say mass, but they were to obey the rule as fully as the lay monks.

The rule was wisely designed for a group of men of various ages living together in worship and in work for the cultivation of the full Christian life as that was conceived by the monk.

The rule of Benedict became standard in the West, probably because of its intrinsic worth. Pope Gregory the Great did much to give it popularity. It was taken to Britain by missionaries sent by Gregory from Rome and of whom we are to hear more in a moment. In the seventh century it began to gain in Gaul. Charlemagne admired it and furthered its adoption. By the latter part of the eighth century it was generally accepted. No central organization existed for its enforcement and to bring uniformity: each monastery was independent of every other. Modifications might and often were made in the rule by individual houses. Yet it became the model from which many other rules stemmed.

In an age of disorder the Benedictine monasteries were centres of quiet and orderly living, communities where prayer, work, and study were the custom, and that in a society where prayer was ignored or was regarded as magic to be practised for selfish ends, where work was despised as servile, where even princes were illiterate, and where war was chronic. Like other monastic establishments, Benedictine foundations tended to decline from the high ideals set by the rule. Many were heavily endowed and in numbers of them life became easy and at times scandalous. When awakenings occurred, they often took the form of a return to the rule or its modification in the direction of greater

austerity. Even when the rule was strictly obeyed, the monasteries were self-centred and were not concerned with the salvation of the society about them, except to draw individuals from it into their fellowship. However, as we are to see, the missionaries of the Western Church were predominantly monks. It was chiefly through them, although often at the initiative and under the protection of lay princes, that the faith was carried beyond its existing frontiers. Later, moreover, monks of the Benedictine rule became prominent in the general life of the Church and of the community as a whole.

Even when the rule of Benedict was not adopted or where the full monastic way was not followed, the dream of Christian community life often made itself felt. It was seen, for example, in what were known as canons regular. A number of clergy attached to a particular church, perhaps a cathedral, would live together according to rule (*regula*). Not technically monks, these canons regular became a feature of the Catholic Church in the West. The parish churches to which they were attached were known, accordingly, as collegiate churches. The designation canon came from the term *vita canonica* which was given to this custom. The place in which the canons gathered for their official meetings was known as the *capitulam* or chapter, a name also used for the collective group of the canons. Augustine of Hippo had some such arrangement in his episcopal household. Further impetus was given to the development by Bishop Chrodegang of Metz not far from the year 760 and the custom spread under the encouragement of Charlemagne.

THE GROWING POWER OF THE CHURCH IN AN AGE OF DISORDER

As the structure of the Roman Empire disintegrated, invasions multiplied, wars and disorder increased, and life and property became progressively unsafe, the Church stepped into the breach and took over some of the functions for which society had been accustomed to look to the state. It emerged as the protector of the weak, the poor, the widows, and the orphans. That was notably the case in Gaul. Here in the fifth and sixth centuries the bishops were largely recruited from the Gallo-Roman aristocracy. Drawn as they were from the wealthy, educated, Latinized provincials, they stood for the old order, but it was an order of comparative justice and stability in a day of an approach towards anarchy.

As time passed, in Western Europe, especially north of the Alps, bishops tended to become magnates not differing greatly from secular lords except in their titles and some of their functions. As the power of the central government declined and much of it passed into the hands of feudal lords, the Church, caught in the trends of the day, also in part conformed and its chief officials, notably its bishops, had their armies and bore arms. There were splendid ex-

ceptions, but we hear of bishops who were unchaste, gluttonous, and bibulous. Power of the secular kind entailed perils to true Christian living, and many there were who succumbed.

THE AUGMENTED POWER OF THE PAPACY AND GREGORY THE GREAT

In the general disorder, the Papacy, under some very able men, markedly increased its power and extended the geographical range of its authority. In principle, as we have seen, even before the year 500 its claims were sweeping. Whether those claims would be implemented depended upon the opportunity and upon the ability of the individuals in the Papal chair. The political disorders offered the challenge. Some Popes were weak and did not rise to the occasion. Indeed, as we are to see, towards the end of the period the Papacy fell victim for a time to the turbulence of the surrounding political scene and sank to an all-time low in its power. Yet it also had some very able and devoted men.

Of the Popes of this period the strongest was Gregory I, by common consent called the Great. Significantly, too, he was canonized by the Catholic Church and esteemed a saint, an exemplar of Christian faith and life. Occupying the throne of Peter from 590 to his death in 604, or for only fourteen years, he packed into that brief period a prodigious amount of work and achievement.

Gregory came from a prominent Roman house and had a Pope among his ancestors. The family was deeply religious. Three of his father's sisters dedicated themselves as virgins and two of them were eventually enrolled as saints. After his father's death his mother adopted the monastic life and later was canonized. Gregory was born about the year 540 and was given as good an education as the Rome of his day could provide. That city had been sacked again and again, it was greatly reduced in population, its aqueducts were no longer functioning, and many of the huge public buildings of imperial days were falling into ruins. Gregory knew no Greek and cared little for the classical pre-Christian Latin authors or for philosophy, astronomy, or mathematics. He early showed marked administrative ability and was appointed by the Emperor to head the civil administration of the city. Through the death of his father he inherited large wealth. Much of that wealth was in Sicily and with it he founded and endowed six monasteries on that island. He also turned his ancestral home in Rome into a monastery. The remainder of his fortune he gave to the poor. Whether he ever became technically a monk is in debate, but he was undoubtedly attracted to the monastery, frequented the one which he had founded in Rome, led an ascetic life, and was a warm admirer of Benedict. Indeed, most of our authentic information about the latter comes through him. The Pope appointed him one of the seven regional deacons of the city, officers

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of history is essential for a full understanding of the present and for the development of a sense of national identity. The author then discusses the various methods used by historians to study the past, including the use of primary and secondary sources, and the importance of critical thinking in the evaluation of historical evidence. The paper concludes by emphasizing the need for a balanced and objective approach to the study of history, and the importance of using history to inform the present and to guide the future.

The second part of the paper discusses the role of the United States in the world. It is argued that the United States has a unique responsibility to lead the world in the promotion of democracy and human rights. The author then discusses the various challenges that the United States faces in the world, including the threat of terrorism, the rise of China, and the need for a more sustainable environment. The paper concludes by emphasizing the need for the United States to work with other nations to address these challenges and to promote a more peaceful and just world.

An important figure was Cassiodorus. Born late in the fifth century, his long life spanned most of the sixth century. Of noble ancestors from Antioch but a native of Italy, he served as a high official under the Ostrogoths. In his later years, when the armies of Justinian had overthrown the Ostrogothic kingdom, Cassiodorus retired to his estates in the south of Italy and there founded two monasteries. One was for those who wished to follow a solitary, ascetic life. The other he made a house of learning. He had it pleasantly equipped, collected for it a library of theology and classical literature, and encouraged the transcription of existing books and the composition of new ones. He himself wrote and compiled a number of works. In an age in which wars were bringing the neglect of learning, he strove to create a centre for the study and propagation under Christian auspices of all products of the human mind. His example may have helped to inspire scholarly pursuits in other monasteries. Certainly some of his writings were widely used in later centuries.

More influential than Cassiodorus was Ireland. Remote in its western sea, Ireland was spared most of the invasions of the sixth, seventh, and eighth centuries. Not until the Northmen came was it to suffer as severely as the rest of Western Europe. Between the time of Patrick and the sixth century we know little of the history of Christianity in the island. When our information again begins to be dependable, we see an Ireland which was the home of a vigorous monasticism. The Church did not have the kind of territorial diocesan organization under the administration of bishops which, influenced by the forms of civil government, prevailed in areas which had been in the Roman Empire. In creed, the Irish Church was in accord with the Catholic faith. In some particulars, especially the date for celebrating Easter and the form of the tonsure, it differed from the customs sponsored by Rome, but in theology it was orthodox. In contrast with that of the continent, the Christianity of Ireland was organized around the monastery. This may have been because of the prominence of the tribe in Ireland and a partial reproduction of it in the Church, where the monasteries may have been a Christian substitute for it. Whatever the reason, in Ireland monasticism was dominant. The important administrative officers were the abbots. Unless, as was sometimes the case, the abbot was also a bishop, the bishop's only distinctive function was that of ordination.

Irish monasteries were centres of learning. The chief subject of study was the Scriptures. Latin was the main language through which this was carried on, and some of the works of Latin Christian scholars were also cherished. Much attention was paid to the copying of manuscripts and their illumination.

An outstanding feature of Irish monasticism, one which we shall have occasion to note more at length later, was the migration of Irish monks to other countries. What moved them we cannot certainly know. Ostensibly they went

for the "love of God," "in order to win the heavenly fatherland," "for the love of the name of Christ," and after the example of Abraham who, at the divine call, left his country and his kindred for a strange land. Compounded with this religious urge may also have been a desire to see other peoples, a kind of *wanderlust*.

The Irish *peregrini* went far. They voyaged to the Orkneys, the Faroes, the rough coasts of Scotland, and perhaps even to Iceland. They were in the forests of Germany, the rugged hills of Gaul, the foothills of the Alps, the valleys of the Rhine and the Danube, and the cities and remote valleys of Italy. Sometimes they went singly and became hermits. Often they formed groups, frequently of thirteen in imitation of Christ and the apostles. Some of them were missionaries to pagans. Others sought to elevate the morals of the nominally Christian populations near whom they settled. Often they were an irritation to the churchmen of the Continent, for they did not readily fit into the diocesan pattern and their "wandering bishops" and their individualistic hermits did not prove amenable to customary ecclesiastical discipline. Yet they were numerous and were a characteristic feature of Western Europe through most of the period from 500 to 950. Here was an extensive movement of a people, akin to the migrations which were flooding Europe, but transformed by a Christian purpose.

Much more widely influential than Cassiodorus and than even the Irish monks was Benedict of Nursia. A contemporary of Cassiodorus, he also was an Italian. He was born about the year 480 at Nursia, among the Apennines north-east of Rome, and was of good family. As a youth he went to Rome to study, but the scholastic life held no attractions for him. He was distressed and disgusted by the vices and frivolities of the city, and, when about fifteen or twenty years of age, he took up the life of the hermit. Fame began to come and the monks of a neighbouring monastery urged him to become their abbot. He proved too strict for them and returned to his hermit's routine. High and low sought him, eager to share with him what was deemed the complete Christian life, or brought their sons to have him train them in it. There, at Subiaco, up a valley east of Rome, twelve monasteries arose, each with twelve monks and a superior. About 528 or 529, when he was not far from fifty years of age, Benedict moved to Monte Cassino, not quite half way between Naples and Rome, and there, on its summit, destroying a pagan temple where worship to Apollo was still maintained, he established a monastery. The monastery grew and, although he remained a layman, bishops and priests as well as the laity came to consult him. He seemed to carry with him an atmosphere of quiet peace. He died some time after 542, preceded shortly by the twin sister who had also adopted the monastic life and lived in a convent not far from his own.

Benedict's great contribution was the rule which he gave to his monastery. In devising it he learned what he could from predecessors, especially Basil of Caesarea but also John Cassian, founder of a famous monastery near Marseilles, and other monks. However, he was not a slavish borrower, for his rule bears indelibly the mark of his own experience as monk and abbot. He was aware of the various kinds of monks, some anchorites, some wanderers, some living by twos and threes but without wise guidance. He believed the best form of the life of a monk to be the cenobitic, that of the community, and it was for this that he devised his rule. In it he displayed that genius for order and administration which we associate with those who created and governed the Roman Empire.

That it was Benedict who had never had the experience of civil administration rather than the seasoned Roman statesman, Cassiodorus, who devised a rule which embodied the qualities which we regard as characteristic of Rome is surprising and seems to belie that comment. Yet Benedict, with his background of Roman culture and probably without at all being aware of the significance of what he was doing, worked out a monastic organization which stood the test of the centuries.

As Benedict envisaged it, the monastery was to be self-contained and self-supporting, with its fields and workshops. Over it was the abbot, chosen by the entire community. He was to have complete authority, but was to remember that his title meant father and that he was ultimately accountable to God. The monastery was to have other officers, especially if it were large—among them a prior (or provost), deans (each over ten monks), a cellarer, a novice-master, and a porter. Monks were to be admitted first for a novitiate of one year. After that time their decision was irrevocable. Upon entry the monk was to surrender all his property, either distributing it to the poor or giving it to the monastery. He was to think of nothing as being his own. The nobles and wealthy who brought their sons to be entered in the monasteries, even though they made large gifts to the foundation, were to expect no special favours. The ideal was a kind of Christian communism, like that of the early Christians in Jerusalem, whom Benedict cited for his precedent, where no one called anything his own, but all shared in the common stock.

The life was orderly but was not unduly severe and was probably more comfortable than was that of the great masses of the population. Clothing and meals were simple but adequate, and special provision was made for the ill, the aged, the very young, and those doing heavy manual labour. There was to be fasting at regular times, but this was not of the kind practised by the extreme ascetics whom we have met. Much weight was given to humility. Provision was made for various degrees of discipline, from private admonition to physical

punishment, excommunication, and, as a last resort, expulsion. Idleness was declared "an enemy of the soul." The entire round of the twenty-four hours was provided for, with eight services, one every three hours, and with periods for sleep, including a rest early in the afternoon, for eating, and for labour. The labour might be in the fields or in the library, according to the aptitude of the monk. There was also time for directed and supervised reading and for meditation and private prayer. Silence was encouraged and was the rule at meals and after compline, the last of the services of the day. Joking and laughter were frowned upon. There was reading aloud at meals from religious books by those assigned to that function. Stress was placed on worship by the entire community and directions were given for the services. These were to include the Psalms, so that the whole of the Psalter was recited each week, reading from the Old and New Testaments with accepted commentaries on them, hymns, prayers, among them the Lord's Prayer, and the frequent use of the *Gloria*, the *kyrie eleison*, and the canticle *Benedictus*. Although hospitality was enjoined and practised, provision was made for keeping the monks from having more contact with the outside world than was absolutely necessary. There was a place for priests, for they were needed to say mass, but they were to obey the rule as fully as the lay monks.

The rule was wisely designed for a group of men of various ages living together in worship and in work for the cultivation of the full Christian life as that was conceived by the monk.

The rule of Benedict became standard in the West, probably because of its intrinsic worth. Pope Gregory the Great did much to give it popularity. It was taken to Britain by missionaries sent by Gregory from Rome and of whom we are to hear more in a moment. In the seventh century it began to gain in Gaul. Charlemagne admired it and furthered its adoption. By the latter part of the eighth century it was generally accepted. No central organization existed for its enforcement and to bring uniformity: each monastery was independent of every other. Modifications might and often were made in the rule by individual houses. Yet it became the model from which many other rules stemmed.

In an age of disorder the Benedictine monasteries were centres of quiet and orderly living, communities where prayer, work, and study were the custom, and that in a society where prayer was ignored or was regarded as magic to be practised for selfish ends, where work was despised as servile, where even princes were illiterate, and where war was chronic. Like other monastic establishments, Benedictine foundations tended to decline from the high ideals set by the rule. Many were heavily endowed and in numbers of them life became easy and at times scandalous. When awakenings occurred, they often took the form of a return to the rule or its modification in the direction of greater

austerity. Even when the rule was strictly obeyed, the monasteries were self-centred and were not concerned with the salvation of the society about them, except to draw individuals from it into their fellowship. However, as we are to see, the missionaries of the Western Church were predominantly monks. It was chiefly through them, although often at the initiative and under the protection of lay princes, that the faith was carried beyond its existing frontiers. Later, moreover, monks of the Benedictine rule became prominent in the general life of the Church and of the community as a whole.

Even when the rule of Benedict was not adopted or where the full monastic way was not followed, the dream of Christian community life often made itself felt. It was seen, for example, in what were known as canons regular. A number of clergy attached to a particular church, perhaps a cathedral, would live together according to rule (*regula*). Not technically monks, these canons regular became a feature of the Catholic Church in the West. The parish churches to which they were attached were known, accordingly, as collegiate churches. The designation canon came from the term *vita canonica* which was given to this custom. The place in which the canons gathered for their official meetings was known as the *capitulam* or chapter, a name also used for the collective group of the canons. Augustine of Hippo had some such arrangement in his episcopal household. Further impetus was given to the development by Bishop Chrodegang of Metz not far from the year 760 and the custom spread under the encouragement of Charlemagne.

THE GROWING POWER OF THE CHURCH IN AN AGE OF DISORDER

As the structure of the Roman Empire disintegrated, invasions multiplied, wars and disorder increased, and life and property became progressively unsafe, the Church stepped into the breach and took over some of the functions for which society had been accustomed to look to the state. It emerged as the protector of the weak, the poor, the widows, and the orphans. That was notably the case in Gaul. Here in the fifth and sixth centuries the bishops were largely recruited from the Gallo-Roman aristocracy. Drawn as they were from the wealthy, educated, Latinized provincials, they stood for the old order, but it was an order of comparative justice and stability in a day of an approach towards anarchy.

As time passed, in Western Europe, especially north of the Alps, bishops tended to become magnates not differing greatly from secular lords except in their titles and some of their functions. As the power of the central government declined and much of it passed into the hands of feudal lords, the Church, caught in the trends of the day, also in part conformed and its chief officials, notably its bishops, had their armies and bore arms. There were splendid ex-

ceptions, but we hear of bishops who were unchaste, gluttonous, and bibulous. Power of the secular kind entailed perils to true Christian living, and many there were who succumbed.

THE AUGMENTED POWER OF THE PAPACY AND GREGORY THE GREAT

In the general disorder, the Papacy, under some very able men, markedly increased its power and extended the geographical range of its authority. In principle, as we have seen, even before the year 500 its claims were sweeping. Whether those claims would be implemented depended upon the opportunity and upon the ability of the individuals in the Papal chair. The political disorders offered the challenge. Some Popes were weak and did not rise to the occasion. Indeed, as we are to see, towards the end of the period the Papacy fell victim for a time to the turbulence of the surrounding political scene and sank to an all-time low in its power. Yet it also had some very able and devoted men.

Of the Popes of this period the strongest was Gregory I, by common consent called the Great. Significantly, too, he was canonized by the Catholic Church and esteemed a saint, an exemplar of Christian faith and life. Occupying the throne of Peter from 590 to his death in 604, or for only fourteen years, he packed into that brief period a prodigious amount of work and achievement.

Gregory came from a prominent Roman house and had a Pope among his ancestors. The family was deeply religious. Three of his father's sisters dedicated themselves as virgins and two of them were eventually enrolled as saints. After his father's death his mother adopted the monastic life and later was canonized. Gregory was born about the year 540 and was given as good an education as the Rome of his day could provide. That city had been sacked again and again, it was greatly reduced in population, its aqueducts were no longer functioning, and many of the huge public buildings of imperial days were falling into ruins. Gregory knew no Greek and cared little for the classical pre-Christian Latin authors or for philosophy, astronomy, or mathematics. He early showed marked administrative ability and was appointed by the Emperor to head the civil administration of the city. Through the death of his father he inherited large wealth. Much of that wealth was in Sicily and with it he founded and endowed six monasteries on that island. He also turned his ancestral home in Rome into a monastery. The remainder of his fortune he gave to the poor. Whether he ever became technically a monk is in debate, but he was undoubtedly attracted to the monastery, frequented the one which he had founded in Rome, led an ascetic life, and was a warm admirer of Benedict. Indeed, most of our authentic information about the latter comes through him. The Pope appointed him one of the seven regionary deacons of the city, officers

An important figure was Cassiodorus. Born late in the fifth century, his long life spanned most of the sixth century. Of noble ancestors from Antioch but a native of Italy, he served as a high official under the Ostrogoths. In his later years, when the armies of Justinian had overthrown the Ostrogothic kingdom, Cassiodorus retired to his estates in the south of Italy and there founded two monasteries. One was for those who wished to follow a solitary, ascetic life. The other he made a house of learning. He had it pleasantly equipped, collected for it a library of theology and classical literature, and encouraged the transcription of existing books and the composition of new ones. He himself wrote and compiled a number of works. In an age in which wars were bringing the neglect of learning, he strove to create a centre for the study and propagation under Christian auspices of all products of the human mind. His example may have helped to inspire scholarly pursuits in other monasteries. Certainly some of his writings were widely used in later centuries.

More influential than Cassiodorus was Ireland. Remote in its western sea, Ireland was spared most of the invasions of the sixth, seventh, and eighth centuries. Not until the Northmen came was it to suffer as severely as the rest of Western Europe. Between the time of Patrick and the sixth century we know little of the history of Christianity in the island. When our information again begins to be dependable, we see an Ireland which was the home of a vigorous monasticism. The Church did not have the kind of territorial diocesan organization under the administration of bishops which, influenced by the forms of civil government, prevailed in areas which had been in the Roman Empire. In creed, the Irish Church was in accord with the Catholic faith. In some particulars, especially the date for celebrating Easter and the form of the tonsure, it differed from the customs sponsored by Rome, but in theology it was orthodox. In contrast with that of the continent, the Christianity of Ireland was organized around the monastery. This may have been because of the prominence of the tribe in Ireland and a partial reproduction of it in the Church, where the monasteries may have been a Christian substitute for it. Whatever the reason, in Ireland monasticism was dominant. The important administrative officers were the abbots. Unless, as was sometimes the case, the abbot was also a bishop, the bishop's only distinctive function was that of ordination.

Irish monasteries were centres of learning. The chief subject of study was the Scriptures. Latin was the main language through which this was carried on, and some of the works of Latin Christian scholars were also cherished. Much attention was paid to the copying of manuscripts and their illumination.

An outstanding feature of Irish monasticism, one which we shall have occasion to note more at length later, was the migration of Irish monks to other countries. What moved them we cannot certainly know. Ostensibly they went

for the "love of God," "in order to win the heavenly fatherland," "for the love of the name of Christ," and after the example of Abraham who, at the divine call, left his country and his kindred for a strange land. Compounded with this religious urge may also have been a desire to see other peoples, a kind of *wanderlust*.

The Irish *peregrini* went far. They voyaged to the Orkneys, the Faroes, the rough coasts of Scotland, and perhaps even to Iceland. They were in the forests of Germany, the rugged hills of Gaul, the foothills of the Alps, the valleys of the Rhine and the Danube, and the cities and remote valleys of Italy. Sometimes they went singly and became hermits. Often they formed groups, frequently of thirteen in imitation of Christ and the apostles. Some of them were missionaries to pagans. Others sought to elevate the morals of the nominally Christian populations near whom they settled. Often they were an irritation to the churchmen of the Continent, for they did not readily fit into the diocesan pattern and their "wandering bishops" and their individualistic hermits did not prove amenable to customary ecclesiastical discipline. Yet they were numerous and were a characteristic feature of Western Europe through most of the period from 500 to 950. Here was an extensive movement of a people, akin to the migrations which were flooding Europe, but transformed by a Christian purpose.

Much more widely influential than Cassiodorus and than even the Irish monks was Benedict of Nursia. A contemporary of Cassiodorus, he also was an Italian. He was born about the year 480 at Nursia, among the Apennines north-east of Rome, and was of good family. As a youth he went to Rome to study, but the scholastic life held no attractions for him. He was distressed and disgusted by the vices and frivolities of the city, and, when about fifteen or twenty years of age, he took up the life of the hermit. Fame began to come and the monks of a neighbouring monastery urged him to become their abbot. He proved too strict for them and returned to his hermit's routine. High and low sought him, eager to share with him what was deemed the complete Christian life, or brought their sons to have him train them in it. There, at Subiaco, up a valley east of Rome, twelve monasteries arose, each with twelve monks and a superior. About 528 or 529, when he was not far from fifty years of age, Benedict moved to Monte Cassino, not quite half way between Naples and Rome, and there, on its summit, destroying a pagan temple where worship to Apollo was still maintained, he established a monastery. The monastery grew and, although he remained a layman, bishops and priests as well as the laity came to consult him. He seemed to carry with him an atmosphere of quiet peace. He died some time after 542, preceded shortly by the twin sister who had also adopted the monastic life and lived in a convent not far from his own.

Benedict's great contribution was the rule which he gave to his monastery. In devising it he learned what he could from predecessors, especially Basil of Caesarea but also John Cassian, founder of a famous monastery near Marseilles, and other monks. However, he was not a slavish borrower, for his rule bears indelibly the mark of his own experience as monk and abbot. He was aware of the various kinds of monks, some anchorites, some wanderers, some living by twos and threes but without wise guidance. He believed the best form of the life of a monk to be the cenobitic, that of the community, and it was for this that he devised his rule. In it he displayed that genius for order and administration which we associate with those who created and governed the Roman Empire.

That it was Benedict who had never had the experience of civil administration rather than the seasoned Roman statesman, Cassiodorus, who devised a rule which embodied the qualities which we regard as characteristic of Rome is surprising and seems to belie that comment. Yet Benedict, with his background of Roman culture and probably without at all being aware of the significance of what he was doing, worked out a monastic organization which stood the test of the centuries.

As Benedict envisaged it, the monastery was to be self-contained and self-supporting, with its fields and workshops. Over it was the abbot, chosen by the entire community. He was to have complete authority, but was to remember that his title meant father and that he was ultimately accountable to God. The monastery was to have other officers, especially if it were large—among them a prior (or provost), deans (each over ten monks), a cellarer, a novice-master, and a porter. Monks were to be admitted first for a novitiate of one year. After that time their decision was irrevocable. Upon entry the monk was to surrender all his property, either distributing it to the poor or giving it to the monastery. He was to think of nothing as being his own. The nobles and wealthy who brought their sons to be entered in the monasteries, even though they made large gifts to the foundation, were to expect no special favours. The ideal was a kind of Christian communism, like that of the early Christians in Jerusalem, whom Benedict cited for his precedent, where no one called anything his own, but all shared in the common stock.

The life was orderly but was not unduly severe and was probably more comfortable than was that of the great masses of the population. Clothing and meals were simple but adequate, and special provision was made for the ill, the aged, the very young, and those doing heavy manual labour. There was to be fasting at regular times, but this was not of the kind practised by the extreme ascetics whom we have met. Much weight was given to humility. Provision was made for various degrees of discipline, from private admonition to physical

punishment, excommunication, and, as a last resort, expulsion. Idleness was declared "an enemy of the soul." The entire round of the twenty-four hours was provided for, with eight services, one every three hours, and with periods for sleep, including a rest early in the afternoon, for eating, and for labour. The labour might be in the fields or in the library, according to the aptitude of the monk. There was also time for directed and supervised reading and for meditation and private prayer. Silence was encouraged and was the rule at meals and after compline, the last of the services of the day. Joking and laughter were frowned upon. There was reading aloud at meals from religious books by those assigned to that function. Stress was placed on worship by the entire community and directions were given for the services. These were to include the Psalms, so that the whole of the Psalter was recited each week, reading from the Old and New Testaments with accepted commentaries on them, hymns, prayers, among them the Lord's Prayer, and the frequent use of the *Gloria*, the *kyrie eleison*, and the canticle *Benedictus*. Although hospitality was enjoined and practised, provision was made for keeping the monks from having more contact with the outside world than was absolutely necessary. There was a place for priests, for they were needed to say mass, but they were to obey the rule as fully as the lay monks.

The rule was wisely designed for a group of men of various ages living together in worship and in work for the cultivation of the full Christian life as that was conceived by the monk.

The rule of Benedict became standard in the West, probably because of its intrinsic worth. Pope Gregory the Great did much to give it popularity. It was taken to Britain by missionaries sent by Gregory from Rome and of whom we are to hear more in a moment. In the seventh century it began to gain in Gaul. Charlemagne admired it and furthered its adoption. By the latter part of the eighth century it was generally accepted. No central organization existed for its enforcement and to bring uniformity: each monastery was independent of every other. Modifications might and often were made in the rule by individual houses. Yet it became the model from which many other rules stemmed.

In an age of disorder the Benedictine monasteries were centres of quiet and orderly living, communities where prayer, work, and study were the custom, and that in a society where prayer was ignored or was regarded as magic to be practised for selfish ends, where work was despised as servile, where even princes were illiterate, and where war was chronic. Like other monastic establishments, Benedictine foundations tended to decline from the high ideals set by the rule. Many were heavily endowed and in numbers of them life became easy and at times scandalous. When awakenings occurred, they often took the form of a return to the rule or its modification in the direction of greater

austerity. Even when the rule was strictly obeyed, the monasteries were self-centred and were not concerned with the salvation of the society about them, except to draw individuals from it into their fellowship. However, as we are to see, the missionaries of the Western Church were predominantly monks. It was chiefly through them, although often at the initiative and under the protection of lay princes, that the faith was carried beyond its existing frontiers. Later, moreover, monks of the Benedictine rule became prominent in the general life of the Church and of the community as a whole.

Even when the rule of Benedict was not adopted or where the full monastic way was not followed, the dream of Christian community life often made itself felt. It was seen, for example, in what were known as canons regular. A number of clergy attached to a particular church, perhaps a cathedral, would live together according to rule (*regula*). Not technically monks, these canons regular became a feature of the Catholic Church in the West. The parish churches to which they were attached were known, accordingly, as collegiate churches. The designation canon came from the term *vita canonica* which was given to this custom. The place in which the canons gathered for their official meetings was known as the *capitulam* or chapter, a name also used for the collective group of the canons. Augustine of Hippo had some such arrangement in his episcopal household. Further impetus was given to the development by Bishop Chrodegang of Metz not far from the year 760 and the custom spread under the encouragement of Charlemagne.

THE GROWING POWER OF THE CHURCH IN AN AGE OF DISORDER

As the structure of the Roman Empire disintegrated, invasions multiplied, wars and disorder increased, and life and property became progressively unsafe, the Church stepped into the breach and took over some of the functions for which society had been accustomed to look to the state. It emerged as the protector of the weak, the poor, the widows, and the orphans. That was notably the case in Gaul. Here in the fifth and sixth centuries the bishops were largely recruited from the Gallo-Roman aristocracy. Drawn as they were from the wealthy, educated, Latinized provincials, they stood for the old order, but it was an order of comparative justice and stability in a day of an approach towards anarchy.

As time passed, in Western Europe, especially north of the Alps, bishops tended to become magnates not differing greatly from secular lords except in their titles and some of their functions. As the power of the central government declined and much of it passed into the hands of feudal lords, the Church, caught in the trends of the day, also in part conformed and its chief officials, notably its bishops, had their armies and bore arms. There were splendid ex-

ceptions, but we hear of bishops who were unchaste, gluttonous, and bibulous. Power of the secular kind entailed perils to true Christian living, and many there were who succumbed.

THE AUGMENTED POWER OF THE PAPACY AND GREGORY THE GREAT

In the general disorder, the Papacy, under some very able men, markedly increased its power and extended the geographical range of its authority. In principle, as we have seen, even before the year 500 its claims were sweeping. Whether those claims would be implemented depended upon the opportunity and upon the ability of the individuals in the Papal chair. The political disorders offered the challenge. Some Popes were weak and did not rise to the occasion. Indeed, as we are to see, towards the end of the period the Papacy fell victim for a time to the turbulence of the surrounding political scene and sank to an all-time low in its power. Yet it also had some very able and devoted men.

Of the Popes of this period the strongest was Gregory I, by common consent called the Great. Significantly, too, he was canonized by the Catholic Church and esteemed a saint, an exemplar of Christian faith and life. Occupying the throne of Peter from 590 to his death in 604, or for only fourteen years, he packed into that brief period a prodigious amount of work and achievement.

Gregory came from a prominent Roman house and had a Pope among his ancestors. The family was deeply religious. Three of his father's sisters dedicated themselves as virgins and two of them were eventually enrolled as saints. After his father's death his mother adopted the monastic life and later was canonized. Gregory was born about the year 540 and was given as good an education as the Rome of his day could provide. That city had been sacked again and again, it was greatly reduced in population, its aqueducts were no longer functioning, and many of the huge public buildings of imperial days were falling into ruins. Gregory knew no Greek and cared little for the classical pre-Christian Latin authors or for philosophy, astronomy, or mathematics. He early showed marked administrative ability and was appointed by the Emperor to head the civil administration of the city. Through the death of his father he inherited large wealth. Much of that wealth was in Sicily and with it he founded and endowed six monasteries on that island. He also turned his ancestral home in Rome into a monastery. The remainder of his fortune he gave to the poor. Whether he ever became technically a monk is in debate, but he was undoubtedly attracted to the monastery, frequented the one which he had founded in Rome, led an ascetic life, and was a warm admirer of Benedict. Indeed, most of our authentic information about the latter comes through him. The Pope appointed him one of the seven regionary deacons of the city, officers

CHAPTER 4:

The instruments of good works

1. To love the Lord God with all our heart, soul, and strength.
2. To love one's neighbor as oneself.
3. Not to kill.
4. Not to commit adultery.
5. Not to steal.
6. Not to covet.
7. Not to bear false witness.
8. To respect all men.
9. Not to do to another what one would not have done to oneself.
10. To deny oneself in order to follow Christ.
11. To chastise the body.
12. Not to love pleasure.
13. To love fasting.
14. To comfort the poor.
15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To aid those in trouble.
19. To comfort the sad.
20. To reject worldliness.
21. To love Christ above all else.
22. Not to become angry.
23. Not to show temper.
24. Not to keep deceit in one's heart.
25. Not to make a false peace.
26. Not to forsake charity.
27. Not to swear, for fear of committing perjury.
28. To speak the truth with heart and lips.

29. Not to return an evil for an evil.
30. Not to injure anyone, but to accept patiently any injury oneself.
31. To love one's enemies.
32. Not to insult those who insult one, but to praise them.
33. To suffer persecution for the sake of justice.
34. Not to be proud.
35. Not to drink to excess.
36. Not to be a glutton.
37. Not to love sleep.
38. Not to be slothful.
39. Not to murmur.
40. Not to slander.
41. To put one's trust in God.
42. To attribute to God the good one sees in oneself.
43. To recognize that the evil in oneself is attributable only to oneself.
44. To fear Judgment Day.
45. To fear Hell.
46. To desire eternal life with all one's spirit.
47. To see death before one daily.
48. To monitor one's actions ceaselessly.
49. To know for certain that God sees all everywhere.
50. To dash one's evil thoughts against Christ immediately, and to reveal them to one's spiritual advisor.
51. Not to speak evil or wicked speech.
52. Not to speak much.
53. Not to speak idly nor so as to cause mirth.
54. Not to love boisterous laughter.
55. To enjoy holy reading.
56. To often partake of prayer.
57. To confess past sins to God daily in humble prayer and to avoid these sins in future.
58. Not to succumb to the desires of the flesh.

59. To despise one's own will.
60. To obey the abbot's commands in all things, even if he strays from his own path, mindful of the Lord's command: "What they say, do, but what they do, do not perform" (Matt. 23:3).
61. Not to desire to be called holy before the fact, but to be holy first, then called so with truth.
62. To fulfill God's commandments in one's activities.
63. To love chastity.
64. To hate no one.
65. Not to be jealous or envious.
66. To hate strife.
67. To evidence no arrogance.
68. To honor the elderly.
69. To love the young.
70. To pray for one's enemies for the love of Christ.
71. To make peace with an adversary before sundown.
72. Never to despair of God's mercy.

These are the tools of our spiritual craft. If we always remember and use them, and give them up only on Judgment Day, the Lord shall reward us as he promised, "Which eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive what God has prepared for those who love Him" (1 Cor. 2:9). But the workshop in which we must diligently perform all these things is the seclusion of the monastery and our stability in the community.

CHAPTER 5:

Obedience

The first degree of humility is prompt obedience. This is necessary for all who think of Christ above all else. These souls, because of the holy servitude to which they

have sworn themselves, whether through fear of Hell or expectation of eternity, hasten to obey any command of a superior as if it were a command of God. As the Lord says: "At the hearing of the ear he has obeyed me" (Ps. 17:44). And He says to the teacher: "He who hears you, hears me" (Lk. 10:16).

These disciples must obediently step lively to the commanding voice—giving up their possessions, and their own will and even leaving their chores unfinished. Thus the order of the master and the finished work of the disciple are fused, with the swiftness of the fear of God—by those who deeply desire to walk in the path of the Lord. They walk the narrow path, as the Lord says: "Narrow is the way which leads to life" (Matt. 7:14). They do not live as they please, nor as their desires and will dictate, but they rather live under the direction and judgment of an abbot in a monastery. Undoubtedly, they find their inspiration in the Lord's saying: "I come not to do my own will, but the will of Him Who sent me" (Jn. 6:38).

But this very obedience will be deemed acceptable to God and pleasant to men only when the commands are carried out without fear, laziness, hesitance or protest. The obedience shown to superiors is, through them, shown to God, who said: "He who hears you, hears Me" (Lk. 10:16). Orders should be carried out cheerfully, for "God loves a cheerful giver" (2 Cor. 9:7). God will not be pleased by the monk who obeys grudgingly, not only murmuring in words but even in his heart. For even if he should fulfill the command, his performance would not be pleasing to God who listens to his complainings. Work done in such a dispirited manner will go without reward; in fact, unless he makes amends, he will suffer the punishment meted out to grippers.

Proof

Discernment of Truth and Error

- In order to know whether a thought is of God, or not, it must first be accepted in faith that it is.
- Once a thought is accepted, or believed, it will manifest a reaction corresponding to it's nature or source.
- Thoughts of Love and Truth, being of God, and from God, must produce, when accepted, positive growth of peace of mind and love of heart. Illumination.
- Thoughts of truth, but not of love, or of illusion and love, or of illusion and hatred, must produce a negative reaction of greater fear, and hatred.
- By acceptance of thoughts, we may determine the Source of the thought, desire, or action, by observation of the resulting corresponding reaction manifested.
- Upon this determination of Truth, acceptance based on knowledge, or, Knowledge of knowledge, or, Wisdom, occurs.

Thank You

Jonah (1975)

Discernment of Truth and Error

- Jonah (1975)

MID ATLANTIC DISTRICT

MS JENNIE BOLL
6129 OSBORN ROAD
LANDOVER, MD. 20785

SOUTH EAST DISTRICT

MR. JERRY MITCHELL
% MCC FT. LAUDERDALE
1127 S.W. 2ND COURT
FT. LAUDERDALE, FL 33312

SOUTH CENTRAL DISTRICT

MR. GEORGE KENNEDY
POB 50827
DALLAS, TX 75250

NORTH WEST DISTRICT

MR. HERM MANK
38 BONVIEW
SAN FRANCISCO, CA 94110

SOUTH WEST DISTRICT

MS RUSTY CARLSON
6071 LIMB AVE
LONG BEACH, CA 90805

Doctrine of Salvation

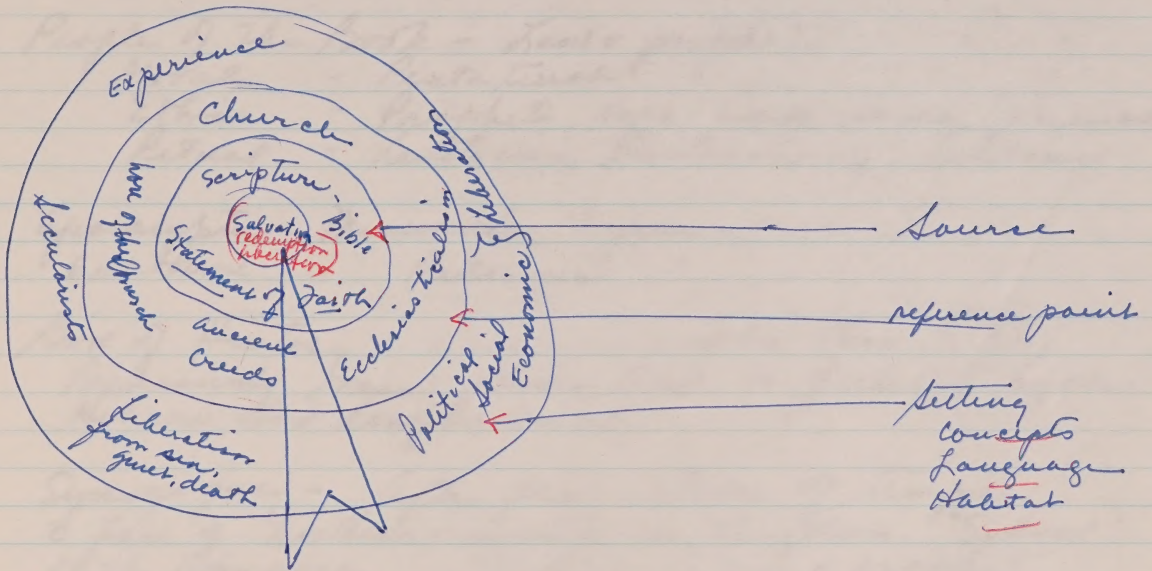
~~Peter Schilling~~

Gabriel Fackre

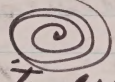
Prof. Peck

Prof. Schilling

E. Authority



Church History - Lesson I - Judaism

1. Tribal Deity - God - "El" of the high places.
Israel, Daniel, El Sabaoth, El Shaddai,
El Jahveh.
2. People of the Covenant - Supremacy treaty
between God + people. Covenant ceremony.
3. People of the Book - Law + prophets
Morals - Pentateuch
Ethics - Prophets, esp. Amos, Hosea, Jeremiah
Ritual - Leviticus, Deuteronomy, Psalms
4. Apocalyptic - Messianic hopes
End time Redeemer
5. God of History - _____ rather than 
Previously most Gods tied to fertility cycle.
Hebrew God longitudinal.
6. Synagogue - After destruction of temple
& fall of Northern & Southern Kingdom. "School"
of the Diaspora. Reading of law + prophet
as opposed to animal sacrifice.
7. Scribe - Teachers + scholars, Jewish law.
Not a hereditary cast, mainly laity, competency
the key.
8. Hellenized 400 yrs. before Christ. Alexandria,
Egypt, center. Septuagint.
 1. Platonism > allegorical method = Greek thought
Stoics > found also in Jewish law.Many converts to Judaism won in Greek-
speaking world.

Non-Jews forbidden in temple, but not in Synagogue. Many half-Jews: Observed but were not full proselytes. Circumcized, baptized. Many "Jews" because of special privilege accorded Jews, esp. by Romans.

9. Antiochus Epiphanes - Maccabees.

10. Samaritans - $\frac{1}{2}$ Jews. Israelites ~~not~~ captured or led away. Accepted law but rejected Jerusalem + some of other writings.

11. Sadducees -

12. Pharisees

13. Essenes.

14. Christianity outgrowth of Judaism, but not the same. A new faith grown on the base of the old.

Assignments
Week I

Christianity
Chaps. I + II 1-43
Christian Writings
Didache
Clement

49%

Interpreters of the living word -

Living word - something that has been given -

Xtian is unprecedented - someone who has been preceded.
Cannot be what it has never been!

Living word - Language changes - "leave to that
which is good." (live + separate)

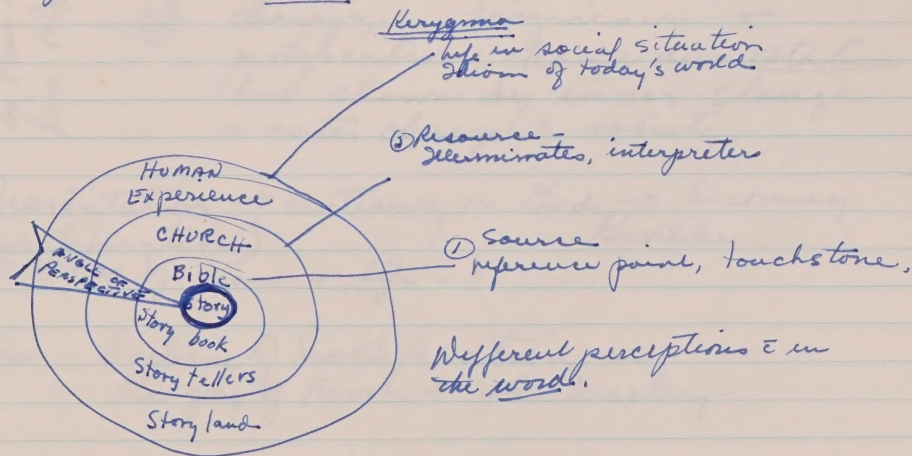
Language changes. word must be brought
into living use. Keeping the gospel relevant.

Fidelity to a tradition cannot be mere repetition.

Thought, word, deed

Gabriel Fackre

Guyana - James Jones - No word!



Repossession the central core, claiming our roots. Interpreter in life
of Christian community in living language.

Ministry of the Laity -

1. WCC - Evanston 1954 - Holocaust & Stalin failure to address.

"The time has come & now men of 2 visible active in world. Church shld go into → - church already there in laity. A gulf betw church & world. This is min. of laity."

Bill Deal - Steamily in Real Life -

Gap between proclamation & support

Prof Schilling

Salvation considered wholistically -

Xthm Century

Jogger's Mass - not just souls but "flabby bodies" also.

Whole person - whole society - indiv. can't be saved
ave of society, societal struct must be considered.

Ecumenically conceived

mod. { Greek
Cath.
Lib. Prot.
Liberation

God was made man
so that we through
him might become God.

Becoming like
God -

Greek Orthodox: (Athanasius &
Gregory of Nyssa.)

(Theosis - (Wesley) stress on dynamic
impact of Spirit on changing life.
(Dynamics: Saved from estrangement
to abundant life - a newness
of life. Change. Inward + outward
change. Forgiveness +
justification change our status
but shown by inner change
+ outer change in society.

(Reorientation → centering on God → becoming
(Sanctification) Godlike.
(Holiness) of heart + life -)

Robert Brightman - Doctrine of Sanctification in
Gregory of Nyssa & John Wesley.

Xroad

John Wesley - Recreating work of God.

? Trans-substantiation - means of appropriation
Means of Grace - Factors.

Proclamation of Word

Celebration of Sacraments

Kerygma

Person & work of Jesus.

Baptism - (Household) —→ Environment of Grace
(Infant) —→
(adult) —→ must make choice

Process begins in infant baptism → adult baptism. Grace comes to us before we are ready to decide

Prevenient Grace.

Schelling

RC - sacraments (?) valid Ex opere operato
(by virtue of act performed)
(Council of Trent ~~and~~ by old priests)

Protestants - valid by attitude of faith, repentance, willingness of subject.

William Baum, Priest + Cardinal - as long as no impediment is placed by either priest or recipient.

Impediments - can get in way & invalidate

absence of love

" faith

" obedience

" repentance

I Cor. 11

Immanence +

Student
? Reconciliation by Identification - God becomes totally human
& we identify i God.
Individual salvation impossible?
Christ is all of us - we cannot indir. be all of Christ

Doctrine of regeneration -

Indir. Salvation - Christ does not become me, or I become Christ - we are not Christ but equal to Christ -

Begin i being part of humanity th Christ became.
has been accomplished, is being accomplished -

We are both reconciled + being reconciled.

I come to God in my inadequacy - saved + being saved.

Calvinism - Salvation by works. One does not bring about salvation by the works, salvation is given -

Salvation - Status in sight of God.

Carrying out of work of salvation (regeneration)

Salvation → regeneration → sanctification

← justification

We are saved because of 1 event - yet constantly being saved.

Relate salvation to judgment -

Judgment has been borne by Jesus in us. We can resist salvation + put ourselves in position of judgment.

Resist Reconciliation.

God has to be free to work!

On Putting a Camel Through A Needle

As I sat down to write this sermon three ideas were in my mind:

A Just-So Story
The Rich Young Ruler
and an old farmer's quip -

If I can, I'm going to work them all into a sermon that will somehow hang together. I want to think about three reasons why, as Christians, we get bogged down in depression and get into a rut that maybe God has deserted us or isn't listening to us or doesn't know our needs.

Let's look at the story of the rich young ruler. Jesus is being given the treatment. He's being patronized by this young man who actually comes up to him & says "good teacher" what must I do to inherit eternal life?" Jesus gets him on the "good teacher". He is not going to curry favor - Jesus by telling him he's good. Jesus knows he's good - He is god. But the rich young ruler doesn't know that & Jesus knows he's just fawning around.

Well, then Jesus runs down the commandments for him - and the ruler knows them. He's been a good boy. Then Jesus nails him - Sell all you have & give to the poor. And the young ruler is sad. So is Jesus. How hard it is for those who have riches

To enter the kingdom. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

The needle's eye was a tiny gate in the wall as Jerusalem and camels just could not get through it. Hump & all it was impossible.

And I got to thinking that this story may well apply to the rich - but if you change what people are rich in, it could apply to all of us.

For example, for the last couple of weeks I've been feeling pretty sorry for myself. Jeannie's off in California & I've been plodging through a depression that has me just about out of

Commission. Well last night Paula Johnson here quoted this to me & I suddenly realized that I was guilty of the same kind of thing as this rich young ruler. I was rich in another way. God had blessed me with a very special young woman. A really superlative kind of person and ~~then~~ I was rich in having her. Then ~~Jesus~~ God called her to special work away from here, and I was told "part with what is dearest to you, give it to the Fellowship & come follow me, and you'll have treasure in heaven." Well, like all of us, I don't want my treasure in heaven. I want it here.

I can't wait for heaven for a lover —
I need ~~an~~ to survive the here & now.
I wasn't too different from the rich
young ruler.

We've all been there. Some of us
have loving families and we're
told, "part with that big protective
family & come follow me." or
"give up that rich job & come follow
me." or give up some of your
pleasure seeking, and come follow
me." And over & over again. We
go away sorrowing — But we need to
do it because Jesus has promised MORE
in the world to come — and probably
more here as well.

Any way — as I sat thinking about
the scripture & the ridiculousness of
the camel trying to get through the
tiny door called "the eye of the needle"
Rudyard Kipling's "How the Camel Got
his Hump" suddenly flashed through my
head. Right after the creation of the
world, when all the animals were
given tasks to do. Horse had to trot
& ride Man around, Dog had to fetch
& carry, & Ox had to plow. Camel refused
to work & was sent out to the Howling
Desert as punishment. The other animal
went out & asked camel to join them
at work & to each of them he gave
the same answer "Hump".

Well, Man still needed work done + put extra work - some that could have been done by the camel on Horse, Dog + Ox - making them work double time to make up for camel's laziness. But when they went again to the desert he just said "Humpf" and left them, laughing at them.

Now a Genie was passing + the 3 got to him and complained about the camel. Genie asked what ~~the~~ the camel said when he was asked to trot? Humpf. Fetch + carry? Humpf. Plough? Humpf. Well, said the Genie - I'll humpf him!

Genie went to see the camel + talk about his "excruciating idleness" but all the camel said was "Humpf". Well, that's all the Genie needed.

"I'll Humpf him" + he did! Camel was given a humpf that he could line off for 3 days ^{to make up for his 3 days of idleness} and condemned to work on the desert - wearing his Humpf.

Well, suddenly I had this view of the rich young ruler talking to Jesus + when Jesus said "Go + see what you have + give to the poor + come

follow me - having him say "Hump"
and Jesus saying "Okay, you can
hump all you like, but you'll have
to hump without the Kingdom of
Heaven."

Anyway, it made me realize that
often when God has work for us to
do we say Hump & go off into
the great Howling Desert like the camel
& refuse to work and we are left
outside the Kingdom - sort of gnawing
on & living off our humps. Miserable
because we will not do God's work.

My third story has to do with an
old farmer who was plowing & an
agricultural agent stopped to discuss
Crops & gave him some pamphlets &
materials & invited him to some free
classes at the local AM college. The
old farmer looked at him & said
"Sonny, I don't need those pamphlets
& classes. I'm not farming as good
as I know how now!" That's the
third problem we have: We're not
doing as well as we know how now.
We're not doing God's work as well
as we are already able to do.

So here I was - unwilling to part with
my riches, unwilling to work, or to work

as ~~much~~^{much} as I knew how and I wondered
why I was unhappy.

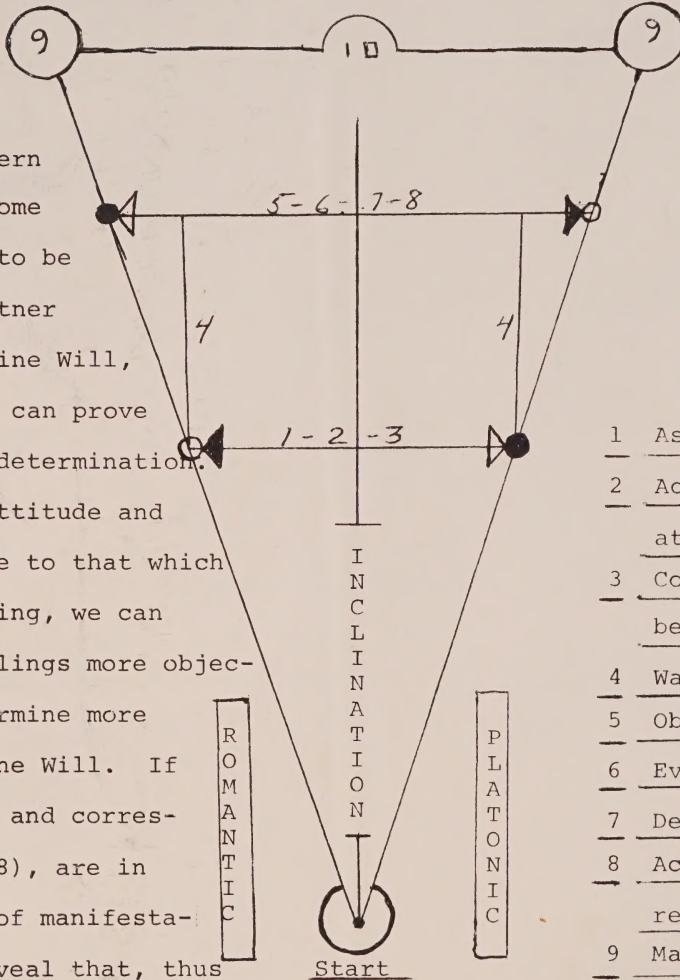
Well I know now - and I also know
that there is more to it. I had for-
gotten about the most important
thing we are given as Christians - HOPE
We sit suffering / but we know that our
present sufferings are not worth comparing
with the glories that will be revealed to
us. We will be set free, we will be the
children of God. God will give us the
Kingdom!

What is hope if we see it. It is when
we do not see it that it is really hope.
But if we hope for what we do not see
we will learn to wait for it with patience
learning endurance.

We know that everything works together
for good with those who love the Lord &
are called according to God's purpose &
we can in fact + in faith give up
what we prize most, get back to work
& do what we already know how to do
& in so doing enter the Kingdom of Heaven
here on earth.

Determination of Marriage Partnership

Sunday, 8:00 P.M.
October 15, 1978
Newton,
Massachusetts



In order to discern whether or not some one is intended to be your married partner according to Divine Will, this simple test can prove helpful in that determination. By assuming an attitude and behavior opposite to that which we are experiencing, we can evaluate our feelings more objectively, and determine more clearly the Divine Will. If the decision (7) and corresponding action (8), are in error, the lack of manifestation (9) will reveal that, thus confirming the True Will of God resulting in the Good of Love for both concerned.

- 1 Assume error.
- 2 Accept opposite attitude.
- 3 Conduct opposite behavior (limited)
- 4 Wait.
- 5 Observation.
- 6 Evaluation.
- 7 Decision.
- 8 Action; return or remain.
- 9 Manifestation.

Thank you once again,

10 Confirmation

Take up to 20 minutes. When finished open the sheet to exercise 5.

You do not have to agree, so don't try to win others to your understanding of the man. Simply explore the possibilities, share your ideas, and listen to each other.

Particularly, talk together about why Jesus might have asked, "Do you WANT to be healed?"

4. NOW, go around your group and let each share his insights.

3. Case history notes.

When done, turn together to ex.4.

6. My own infirmities?

When all are done, move together to ex. 7, on the reverse side of sheet

Turn to exercise 2, and spend 10-15 minutes developing your "case history".

Perhaps picture yourself as a psychiatrist, developing a "case history." From what you see in the Bible text, (the man's past, present association, etc.), what kind of person would you say he was when Jesus first spoke to him?

1. Read the Bible passage in exercise 2. Think about the man described. What kind of person is he?

2. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-zatha, which has five porticoes. In these lay a multitude of invalids, lame, blind and paralyzed. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been there a long time, He said said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me in the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.
(JOHN 5:2-9 RSV)

5. Jesus is as real today as He was by Beth-zatha. He is just as able to heal and to transform. And we are in as great need as the sick man. Jesus asks us the same kind of probing, challenging questions:

"Do you want to be healed?"

If Jesus were to ask you this question now, what in your life would He most likely be speaking of?

Take 3-5 minutes and jot down likely possibilities.

7. Now go around your circle and share the thing or things you pinpointed as personal needs or infirmities.

Take as long as you need to really understand what each person is sharing.

Turn down the flap to do exercises 9-10 together.

8. Notes on what each shares.

9. Giving gifts.

When Jesus saw the need of the man by the pool, He gave him a gift that met his need.

What gift would you like to give each person in your group, in Jesus' name?

Think for a moment of what each has shared. Jot down a gift by his or her name that reveals what you believe Jesus wants to do for them. Then move around the circle, everyone giving your gifts to each person in turn.

10. The gifts I gave...and received.

When the gifts have been given, join hands and pray for each other as your time of community closes.

Advent - 4 Sunday before
Xmas

Purple

Christmas 1-2 Sundays after
Xmas

White

Epiphany - new years to ash wed.

Green

ash wed. - ash wed to East Sunday
Leat

Purple

Good Fri - Fri before Easter

Black

Easter Sunday - 7 Sundays
after

White



Pentecost 11 Sundays

Red

Kingdomtide
14 Sundays

Green

Communion
Prayer of Confession

Prayer of Consecration of the Elements

Words of Institution

Invitation

Prayer of Thanks giving

✓ Sursum Corda
Lift up yr. Hearts

Kyrie
Lord, Have Mercy

agnus Dei
Lamb of God

✓ Sanctus
Holy, Holy, Holy

✓ Mystery

Proclamation

Collect

Confession

Assurance

Lords prayer

— Girsun Corda

— Sanctus

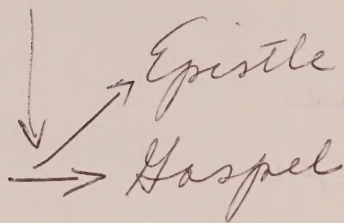
Consecration

Institution

Prayer of Thanksgiving

Psalm

- O.T. person



Psalm

Michael Yeats

367-944

Homosexuality —

I. Corinthians - Paganism, idolatry, "Playboy Philosophy."

Christian Community

New way of living -

Wolfenden Report

Has behavior - consenting adults in private
no longer criminal offense.

Change since "Constantine."

Code Napoleon

{ Child abuse - minors
Public decency
Exploitation for financial gain.

{ Troy Perry - MCC founder -

{ Ralph Blair - EC -

1973 - Am. Psych. Assoc. changed its policy -
no longer "sickness".

Causes

Isolation, loneliness, alienation, rejection, self-hatred

MCC existence - self-worth.

Misunderstanding, rejection -

Straight church -

Homosexuality is but one

Not the unforgivable sin -

"Overcome" then give place in Christian fellowship.

Gay marriages?

Scripture allows no such. Chastity.

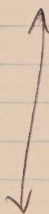
U. M. Church - has approved a liturgy of blessing for gay marriage

Evang. Ministers in Denom. that ordains homosexuals.
Episc. Church - Ellen Barrett

1 Cor 5:9



Jude: Open immor. & false teachings
"ungodly persons..."



Donatus Controversy - Donatists

Prem - Sec

Decr. 22 -

Communion

Jesus said unto them: I am the Bread of Life:

Those who come to me shall never hunger, those who believe on me shall never thirst.

If anyone is thirsty, let him come unto me, & drink, for whosoever drinks of the water I shall give shall never thirst; but the water I give shall be a well of water springing up to everlasting life.

I will give to those who thirst of the fountain of the water of life freely.

Moses gave you bread - but it was not bread from heaven; your Creator gives you the true bread from heaven.

For the bread of God is the Christ which cometh down from heaven, & giveth life unto the world.

And they said unto ~~him~~ Jesus, Lord evermore, give us this bread.

Evangelism

of life. I can be saved
I can be saved into them.

These who receive to me shall never
change, these who believe on me shall
never think.

If anyone is thirsty, let him come unto
me, & drink, for I have given him
of the water of life. But the water I give shall
be a well of water springing up to
everlasting life.

I will give to those who thirst of the
fountain of the water of life freely.

These give you bread - but it was not
bread from heaven, your Father gives
you the true bread from heaven.

For the bread of life is the Christ which
gives life from heaven, & gives life
unto the world.

And they said unto him, Lord,
evermore give us this bread.

Worcester Service

Hymn Sing

Call to Worship

O come, let us worship & bow down:
Let us kneel before the Lord our maker.
For the Lord is our God
And we are ⁱⁿ the Lord's hand, ^{and are sheep} ~~who~~ ^{of his} ~~eat~~ ^{of} God's pasture.

Opening Hymn -

Come, Thou Fount of Every Blessing

Welcome & Announcements

Scripture

Gloria

Sermon

(N. Hampshire sermon - abt. paralytic)

"Lord of the Dance"

Community Prayer (Followed by Lord's Prayer)

~~Prayer of~~ ^{Peace}

offering

Doxology

Communion Hymn

Prayer of Confession

Lord's Supper

Closing Prayer

Closing Hymn

Benediction

Boston Center For Christian Studies
Winter, 1976-77

Contemporary Issues in Christian Ethics:
Human Life and Sexuality

Do not be conformed to this world, but be transformed
by the renewal of your mind, that you may prove what
is the will of God, what is good and acceptable and
perfect. Rom. 12:2

Christians living in a pluralistic twentieth century culture do not always find it easy to resist the society's pressures on their Christian convictions. The confusion of our society's values has been especially apparent in those areas relating to the quality of human life and sexuality. Consequently, the major thrust of this course will be an attempt to focus our historic Christian faith on those rival ideologies and philosophies which are questioning and attacking the Christian world view and ethical stance. Our discussions may at times be both frustrating and controversial, but at the same time should be stimulating for us all as we attempt to grapple with contemporary issues in the light of the historic Biblical faith.

The suggested textbooks for the course are Ethics: Issues and Alternatives, by Norman Geisler, and Principles of Conduct by John Murray. The instructor will list page assignments and thought questions for the following week's topic.

The proposed schedule of dates and topics is as follows:

- Jan. 11: Basic ethical principles
Joseph Fletcher's Situation Ethics
- Jan. 18: Christian feminism
- Jan. 25: Euthanasia
- Feb. 1: Abortion
- Feb. 15: Abortion (continued)
- Feb. 22: Pre-marital sex
Artificial insemination
- March 1: Homosexuality
- March 8: Divorce and remarriage
- March 15: Stewardship of wealth and possessions

The basic format to be followed will involve a combination of lecture and discussion in an informal atmosphere. The schedule suggested above can be modified at points to reflect the particular dynamics of our discussions and the direction of the group's particular interests.

Expiation
Propitiation

> Right of another person to have something done that he wants done - (anger implies) (bloodthirsty tribal deity)

God justly angry & those in rebellion - independent of God - humanity breaks bond.

Necessity to restore situation -
God can force into dependence -

God must act as if he is just.

Not appeasement

Punishment must come -
Wrath assuaged - dam between wrath & humanity -
God's wrath taken by Christ

Expiation

~~then~~ Humanity is guilty - done wrong -
God's wrath satisfied - guilt taken away -
Merciful atonement - lifts the guilt -

Reconciliation

- joined to God because of Christ's payment of penalty -
2 Cor. 5 - New creature - all things new.

Luther - Alien Righteousness -

Not I but Christ - Crucified & Christ,
nevertheless I live -

Again dependent on God.

Redeemed -

Bought back. Bought & a price

I can love myself - because God loves me → I am free to love others ✓

c. Luke 1:40 Bepthos - NB/an infant in womb -
embryo / fetus

d. Gal. 5:20 - Sins of flesh - ~~loss~~
totality of human life

Pharmakoea - witchcraft -
Alchemy > medicine - Occult Herbalism
(? Abortifacient)
(Plutarch -)

2. Early Church -
Didache - You shall not practice
medicine

Ep. of Barnabas - Love neighbor more than
own life

Athanasios - All who use abortifacients
are evil -

Tertullian - To us indeed - homicide =
abortion -

Augustine - Ab. is lustful cruelty

3. Modern Church - Noonan - Morality of Abortion

Protestantism - No Ab. exc. to preserve life of mother.
Lutheran < Scand. >
Lerm.

Urbanization / Industrialization -
Children economic liability -
Influence - inflation
Population Explosion

Quest for Community

Premarital Sex.

Prolonged education - Places unnatural pressure.

Nuclear family less important

Ready availability of contraception

"Ethics + morality reflect the technology."

Alternatives

- ① Dual Standard
- ② Permissiveness
& affection
- ③ Permissiveness
& affection
- ④ Abstinence

Kittel

1. Forne - Πορνεία

"Fornication" -

all extramarital + unnatural sexual intercourse -

Int Dict Bible II

"Fornication" - Every kind of sexual 'c & marriage -

1. No fornicator will have a place in Kingdom of God -
2. Fornication "pollutes" community of Christians -
3. "Threatens" church -
4. Chastity or marriage!

Urban in Society

Separation of Church & State - Congress to make no law establishing religion -

1. Influence -

Revivalism & Social Reform - Timothy Smith.

1 Cor. 6:9 Eph. 5:5

Rom 1:24-32; 13:13; 1 Cor. 5:10~~f~~; 6:9 f.

2 Cor. 12:12; Gal. 5:19-21; Col 3:5, 8 F.

1 Cor 5:1 F.; Heb 12:14-16

1 Thess. 4:1-5; 1 Cor. 6:19; 1 Cor. 7:2

Rev. 2:14, 20 F; 9:21; 17-19; 21:8; 22:15

Interpreting Theology
Addison Leitch

Person of Christ

Revelation
Works of God - Ad Extra - Outside Himself
Redemption

Christ as Redeemer - Atonement

Christology - debate in Church

Theology cannot live $\pm$ Christology.

John 1: Christology
Philip 2
Hebrews Colossians 1

Council of Chalcedon ? 451 A.D.

How can infinite God come in finite form?

Nature of God - Person of Christ - essential mysteries -

Hypostatic Union:

(WHO & HOW) under the condition of man -

Heresies -

1. Denies reality that God & Man come together in Jesus Christ

Docetism - denied reality of ^{corporeal} body of Christ -

Ebionitism - not truly God -

2. Denied integrity or equality of God + Man.
True God + true man -

ARIANISM - language - Christ had temporal beginning - Christ came from God
Time when Christ was not God.

(Jehovah's Witnesses)

Christ became God - God bestowed deity -

(Demiurge -)

Col 1:15 Father is greater than I.

Phil 2

(Jesus in humiliation, subordination)

3. Denial of proper Union -

NESTORIANISM - Jesus had God/nature,
man/nature but never together -

Sometimes God → man
Man → God

Divine Schizophrenia -

Schweitzer - "Mad-man". Good delusion -

MONOPHYSITISM - E. Ortho.

Neither God, nor man - Some 3rd thing
Tertium Quid -

Creed of Chalcedon -

Jesus - Complete as to Godhead - manhood
Consubstantial - $\bar{c}$ God + Man -

$\bar{s}$ confusion, $\bar{s}$ conversion, $\bar{s}$ separation,
 $\bar{s}$ division -

Distinction not abolished by union, occurring
in hypostasis -

Affirmations - Evangelical - Luther Anselm Athanasius
Calvin Aquinas

1. He is God - Col 2: 9

In him dwells all fullness of Godhead
(pleroma) bodily,

John 8: 58
Verily - before Abraham was I am -
claimed equality $\bar{c}$ God.

John 10: 30
I and Father ~~are~~ 1 - blasphemy -

2. He is a man -

John 1: 1-3, 14
Word made flesh,

What was God like? - like Jesus -

Hebrews 2: 11
Sanctifier & sanctified become 1 -
Acts 17: 30

Ⓐ Arius: Unknown God -

By Jesus - made world, come to us -

3. Two natures distinct - but not separate

Communicatio idiomatum

Communio idiomatum - 1 person

Jesus + son of
Carp. son Mary - Mother of God.

Person is Diety
Humanity

Christ is vulnerable -

4. Christ is 1 personality - 1 ego -

5. In Incarnation - diety partially hidden by humanity -
inscrutability > God comes in flesh -
incognito

7. Adjusts to human order willingly
Humbled - Phil 2
in humiliation

8. Everlasting - Phil 2:9 -

2 Estates of Christ - condition of God + man
together

King in 2 ways - ① Humble person - humiliation
Christus Victor ② King eternal - exaltation

→ 5-8

Phil 2:9

Let this mind be in you - also in Jesus -
In form of God → took on self form of servant.
2 states } humbled self + became obedient -
 Exalted

Hebrews ~~2:9~~

Kenosis - emptied himself

↓
no reputation

↓
humbled self

What did he empty himself of?

Not humility of shame - humility of condition -

Willingly limits exercise of deity - Can but won't.

Phil 2: 6-7, 2 Cor 8: 9f.

Identifies us absolutely -

Hebrew 2: 9-15 humility -

Mark 13: 32 "neither the son"

Acts 1+2 -

Hebrews 9: 14

Summation - When exercises deity - He is God -
humiliation + prerogatives of God → exercises omniscience
by virtue of reliance on Holy Ghost

Not God gone slumming - Relies on Holy Spirit -
after Bapt. / Temptation → H. Spirit -
Tempted diety →
humanity →

Quotes scripture + relies on H. Sp. (same tools
humanity has)

Garden - Betrayal - Peter cuts e. ear -

Put away sword - I could pray for angels - etc.

Hebrews:

Matt 1: 18-23 } Mary mother of God
Luke 1: 26-28 } H. S. activates our own

Mary - God-hearer -

Resurrected Jesus -

Heb 1-2

Abortion

I Historical perspectives:

A. Pre-Christian -

1. Pagan - widely practiced
 - a. 1700 BC - Hammurabi
financial penalty (also for manslaughter)
 - b. Tglath Pileser - Assyria -
 - c. Hittites
 - d. Hippocratic Oath -
 - e. Roman - common practice
as well as infanticide.
Ovid - Metamorphoses -
Stoic - Rufus - "act of impiety"
Cicero of Ephesus - Exc. vol. peters.

2. O.T.

- a. Ex. 21^{ESV} / 22-25^{KJV} Mosaic Code - Civil & Ret. Law
miscarriage → monetary reward
→ premat. birth - " "
(Calvin - Kyle - Kossuth)

non-deliberate
accidentally
caused
PB.

- b. Psalms 51:5 David, Nathan re Bathsheba's baby -

Golem
embryo

- c. Psalm 139:16 God's judgment on unborn David
- d. Jeremiah 1:5 Bet u in horn, I made u.

B. Christian

1. New Testament - how neighbor as ourselves.
Jew / Gentile
Slave / Free
Male / Female

- a. Suffer with children, etc. Luke 18:15
Except you become as little children →
- b. Luke 1: Magnificat

Supreme Court Decision -

A. Content - Jan 22-72.

1st trimester - Ab. on demand

2nd " - State imposes restrictions

~~3rd~~ " ^{may} - Proscribe (life + health of mother)

B. Arch. Cox - "Judicial Tyranny"

Disregarded will of people -
N. Dakota + Mich. -
- Abuse of power -

Right to privacy - 14th Amend.
Reconst. Amend.

C. AMA - Pro-Life laws - 19th Cent.

D. Blackman - Many Anc. Relig - endorsed ab.
Disregard Hippocratic oath.

E. When does human life begin? - when terminate?
German Supreme Ct -
- Declined to act -

F. Burger - No ab. on demand.

\$140,000,000 - on ab.

III - Constitutional Amendment -

Sep. Church + State -

Eschatology

1. Eschaton - the last - Knowledge of last things.

2. Creation = redemption, church → last times

3. General divisions

a. Individuals -

1. Dying: Inevitability - "Time to die." Eccl. 3:2

~~the~~ clarification of values - Coming to terms w death, frees you to live.

luke 12. Rich Fool - "Eat, drink & be merry!"

You cannot take it w you - Brought nothing
we can take nothing out.

Keep faith w the dying, loneliness, separation,
isolation, institutionalization.

2. Death - Spiritual reality - Results of sin.

(Ca.) power of sin over our lives.

Victory thru Christ over death - 1 Cor 2:14

3. Intermediate State -

RC: Purgatory - Ultimate salvation.

1 Cor 3:10-15

Justification vs. ~~sanctification~~

finished - once & for all - imputes to us in faith -
imputes by merits of X.

Sanctification -

Soul Sleep - Adventists. Bet. death & resurrection.

(Lazarus)

luke 16:

Phil 1:21, 23 - To die is gain - being w X is better.

Luke 23:43 - This day thou shalt be w me in Paradise.

2. General eschatology

1. Second coming - Literal + historical return of the risen X. Acts 1: 10-11

When - No date - Acts 1: 7

Gen 6: 1, 5, 11 - population, immorality, violence

Luke 7: 26 - Noahic age, Jesus

II Tim 3: 1-5 - Values: hedonism, materialism, self-assertiveness, counterfeit religion - religiosity, Love of self, money, proud disobedient, etc.

Daniel 12: 4 - Increase travel + communication (Knowledge explosion)

Luke 21: 20 Jerusalem recapt. by Jews

(1. Destruction of Temple) -

24:

Jerusalem in hands of Jews

Matt 24: 14

Worldwide preaching of Gospel

(Technical means possible)

Rom 11: 25-26 - Mass conversion of Jews

2. Resurrection - Resurrection of the body -

3. Millennial Kingdom -

A - A Millennial - No literal Kingdom - 500-1000 (Calvinist)

✓ B. Premillennial - X comes before Kingdom

Rev. 20: 4-6

Matt 19: 28 - Promote disciples 12 thrones

Matt 5: 5 Blessed are the meek -

C. Post-Millennial - Millennial age then X
19th cent.

Premillennial View

1 Cor 6:2 - Saints will judge the world.

Rev. 2:26 - Power over nations

Rev 3:21 -

4. Last Judgment - ¹⁰⁻¹⁴ 1 Cor 3 - Judgment of work + service rather than judgment of salvation.

5. Consummation - Hell + Heaven -
Universal salvation -

Rom 5:18 -

1 Cor 15:22

Faith nec., not automatic

Nature of God - by revelation -

Attributes - (Ascriptions/descriptions)
("Perfections")

Incommunicable -
Communicable

Via our

Spirit John 4:24
(wind, pneuma,
ethers
incorporeal
undivided essence)

Infinity Jer 23:23-24
(not bound by
any dimension Psalm 139:7-8)
Immense
Omnipresent

Eternal Psa. 30:1-2
Endures, perdures

Immutable Mal 3:6
Changeless Jas 1:17

Immortal
Unconditioned life Psalm - 124
EIMI
Enduring

Baith: Infinitively & qualitatively distinct.
Holy Set apart to seef.
(Haggios)
(Kadosh)

Transcendent
Set apart from creation
None existence by
not part of it

Positions

1. Ab. ~~on~~ demand
2. Arguments for moderate position
3. Sanctity of life: Biblical tests -

Gen 1:26-28 Gen 9:6 Ex 20:13, Ps. 8:3, 4

Ps 51:5 139:16 Jer 1:5 Lk 1:15 Incarnation

Contra

1. Woman's body is her own, violation of self
violation of privacy -

Every child has right to be wanted, healthy -

Death of mother due to illegal mothers -
500-1000 die annually. Compassionate
stance.

Social costs of unwanted pgy. Financial
& social costs.

Neglect
abuse
Thair
welfare

Population explosion -

Ab. is smaller risk than carrying to term -
20-30% spont. ab. rate

Patriarchal Attitude

What males do is good — what females do is bad.

What is a human person? At what point do we speak of humanity?

— Life is a gift, not to be earned. Not a legal right.

Consequences -

Self-consciousness - does not end life if it is not present

Viable -

NB are not viable (who says!)
Dialyzed?

Farm -

Thalidomide, amputees, etc.

Social Rel -

Comatose

~~Spent. Ad~~ -

2. Rights of women to govern their own bodies.
Not your own, bought & price -

Trust - fiduciary relationship
Attack on defenseless
distinct indiv. - not extension of mother

No right to murder

3. Right to be wanted. Right to be healthy.
Right to life - no right to choose for me.

Unwanted child?
Neglected child?
Abused child?

4. Illegal AB. - ? Mother - concern for mother.

Social Costs

Is AB necessary?

Effective contraception & family planning
Counseling
Parental assistance

Population Control

✓ unchecked pop. growth -
(Contraception!)

Safety of carriage to term -

Demand for adoption

Less social stigma

Poverty - specious argument!

Safety & widespread contraception

Safety for mother

Ab in 1st trimester dangerous -
prematurity
sepsis
infertility

20-30% spont. PB - liability to mishap
less worth while

Wasting of human life WAR

INNOCENCE

↳ no justification for war
No capital punishment
Self-defense

Human life has relative value vs.
absolute value?

1. Choices
2. Patriarchal male-centered value.

Quality of life vs. sanctity of life -
Christian values.

Total social environment

Transcendent gift - God is originator

YET STATE CAN TAKE IT AWAY!

Specious
Argument

Had identified to human life

Quality presupposes min. quantity of life -
Being must exist -

Evil means do not justify end. WAR
Pain, inconvenience

Golem - Embryo

Rape

Ex. 4 -

1. U. D. -

PARK STREET CHURCH

Eric G. Lemmon
Assistant Professor of Theology
Gordon-Conwell Theological Seminary

BASIC CHRISTIAN DOCTRINE

- Week One The Knowledge of God
 General and Special Revelation
- Week Two The Doctrine of Scripture
- Week Three The Doctrine of God
 (The Trinity)
- Week Four The Doctrine of Creation
- Week Five The Doctrine of Man
- Week Six The Doctrine of Redemption
- Week Seven The Doctrine of Christ
- Week Eight The Doctrine of the Holy Spirit
- Week Nine The Doctrine of Last Things

EGL:CRL
January 18, 1977

hypostasis -
ousia

Person - Uniqueness

substantia

persona

Hypostatic Union - 1 person = 2 natures
Divine + human

IMAGE OF GOD

Trinity -

Unique 3-in-1 God -

Heresies

1. Modalism -

1. essence appearing in 3 ways:

God has 3 distinct centers of awareness.
but is one. Jesus, Spirit, God is one.

2. Tritheism -

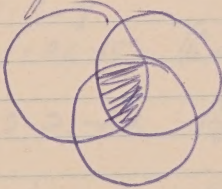
2. 3 separate Gods - as a family

God is ineffable - unexplainable -

3. Monism -

3. One God $\hat{=}$ 3 separate parts.

Symbol for Trinity - pretty good



1. Jesus is Lord.

2. Jesus reveals God & Spirit to us.

3.

God - Trinity not explicit in Bible -

Clement first used term Trinity -

Herbert Berghof

Bible lets us see God in activity as Father,
Son, & G.

Essentials

A. The essential divine personhood
of each.

B. The divine unity -

Egg as model - 3-in-one

Genesis

1:26 11:7 Plurality of God [ELOHIM]

16:7-22 18:1-21

19:1-28 Malach 3:10

Psalms 110:1 Psalms 81:1-21

1 Heb 1:8-9

Luke 1:26-58 (Annunciation
[God - Spirit - Son])

Luke 3:21-22 Baptism - Spirit, Son, Father

John 14: Son - Father - Spirit
and

John 17

God in 3 - Great Commission

II Cor 13-14 Benediction

1 unique essence in God

Primary - not divisible - ultimate
- Essence -

Simple - Undivided in essence
not a collective

Shema Israel

- 3 distinct centers of awareness -
way of existence - I - ego

Each is a person, personality

God, Godhead, Trinity

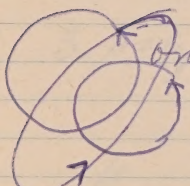
Consubstantial - same substance

Not distinct material things

- Existence -

Society in Godhead

One center of awareness - Originator - Living God

 Ongoing, dynamic existence

God who shows self - doing God.

Logos - Spoken word - God who delivers himself

(Logomimos) Gods nature to ~~for~~ reveal himself

Pateros

Holy Spirit - What ~~God~~ does

Father - Originator

Son - Reveals self

Spirit - Dynamic - what makes it function

Anthropomorphism

God is all-sufficient. God is hilarious
delighted in own existence,
wants us to supply him.

3 words : Nicea 4th Century 326.
Athanasius

1. Father begets, - / generates - doing, initiating God
Tillich - Ground of our being
2. Son is eternally begotten / generated / filiated
not physical sonship:
Sonship - production of one like oneself
no beginning / no end
3. Holy Spirit - Spirated / given from both
Father + Son

God cannot die in essence, yet God
died on the cross (went through &
tasted death) - Did not touch -
could conquer.

When Jesus died - God still continued eternally.

Moral Theology (not Xian Ethics)

Crisis - Right to Die -
Karen Quinlan -

Downie's (no surg.)
infant

Mrs. Morgan (94 years old)

Historical Context -
Medical Technology
Drug Research

Euth + Christian Ethics - JETS -

C. Everett Koop, The Right to Live, The Right to Die

Paul Ramsey, The Patient as Person - Med. Ethics

Denial of death -

Transcendence -

Eu Thanatos = Euthanasia
Good death

Causing death painlessly so as to end suffering -

Suicide: Killing one's self intentionally.

Active + Passive Euthanasia

→ hastening death by affirmative action
(Killing intentionally)

Withholding (elective) treatment or surgery
(no heroic or extraordinary means)

Switching off respirator?

Voluntary + involuntary?

5 informed consent of patient.

Death - Biological } Brain death ?
Social } Heart death ?
Meaningful relationships
in world.

Ordinary / Extraordinary Means -

Papstius - no grave burden placed -
persons, places, times, cultures

Needs of family

Needs of Medical Science

Quality of Life - Sanctity of Life Ethic

(Fletcher)

Meaningful living -

* Shortened life - Prolonging Dying

Ramsey ("Only caring for the dying.")

The Law of Double Effect:

Drug may have 2 effects - Red. pain and/or
shorten life.

Sketcher - Morals + Medicine

Active Euthanasia - Affirmative action to shorten life

? Reasonable hope of recovery

Ex 20:13 - Acts of murder, premed. + malice -

No explicit condemnation of suicide

Judges 9 - Abimelech

2 Sam 17 - Mephibosheth

Judges 16 - Samson

1 Sam 31 - Saul - no recrimination by David

- Judas

2. Martyrdom - Xian value - Self-sacrifice

3. Personality is a crucial value - freedom, dignity
consciousness of self.

4. God's determination - we intervene for -
why not against.

? Recovery ? Diagnosis

Problems

Capital punishment / war / justifiable -

? Innocent life - Actions are penal - Represent
government, not as private individuals -
(Govt. representatives of God?)

No condemnation of suicide - No argument from
(suicide) silence.

Martyrdom nor self-sacrifice - no avoidance
of personal suffering

3. Biological life / Personality, unity of body + spirit — Psycho/somatic whole.

4. Responsibility - Human intervention
Surgery
Induced Childbirth > life affirming

~~Horrid~~ - Justifiable "war." Life affirming?
Capital punishment

Incurability? - What is terminal illness?
Montefiore - "pts. w cancer - diag. as terminal ea.)

Lossing Euthanasia

? Circumstances

7. Circumstances
Decision to not employ extraordinary means to
prolong dying.

A Time to die - Normal life expectancy 70-80 yrs.
Coma teen/yr. 94 yr. old. may be different

Can we discern God's plan?

Abst. Shortening + not prolonging death - morality -
No obligation to prolong dying -

Only caring for the dying: Not homicide or suicide!

Family, indiv., or physician - Keeping faith =
those dying (not abandon to loneliness)
(not abandon family.)

Christian vs. non-Christian
Terminate pain more easily because prepared
to die.

Defective NB - Distinction pain attitude -
not abandon supportive therapy + surgery.

Ex 4:11 Moses + God -

Who makes dumb, blind, seeing, deaf? God.

God's redemptive plan?

John 9 - Why was man born blind? Sin?
Jesus - not sin, who of God manifested in him!

Rom 8:21 - Orig. sin - Universal salvation

Matt 12:18-20 - Healing of Jesus - Healed them all -
Isaiah - He will not break a bruised reed -
Concern for weak + broken -

1 Cor. 10:13 - Not sparrow falls - No temptation (trial)
is overtaken but you will be given strength
to overcome.

Paul's thorn!

Quintan - Minor, no informed consent.

Eld. Terminally Ill - Confessing Xian - may not elect to prolong dying process.

Defective infant - All live worthy to be lived -
(opens door to abuses.)

Human life Review - evangelical approach

? Justification for Abortion -

hither: I fear God, therefore I will run to him.

Redemption - Gal. or Rom.

Integrity
Has integrity
(consistency)

Not God's demand, Jesus' gift.

Romans 3:26

"just - + the justifier"

Freedom to choose the good -
to be the help of Christ

Preaching
exaltation of God
Lifting up of Jesus >

Trinity - Jesus is Lord -

Israel knew God as Redeemer
before knew God as
Lawgiver -

Creation

A

Redemption - Christ does his work:
Under Context of law -
Perfection of OT fulfilled:

1. Theocracy of God

A. Prophet - Who God is



B. Priest - Mediator

1. Access to God - sinless (High Priest)
2. Sacrifice

C. King - Dominion over people

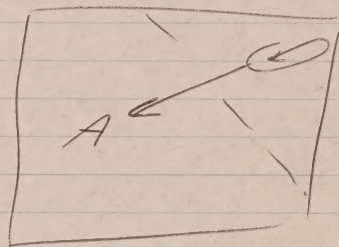
5 Elements - Biblical Categories for Ataxement

* To make one of what is separate
Sin is separation

God comes to us in Redeemer,
permitting us to come to God.

Rom 3:26

God sent X forth to be propitiation...
to declare his righteousness... just + justifies.



1. Sacrifice - Hebrews
Demand for just sacrifice -

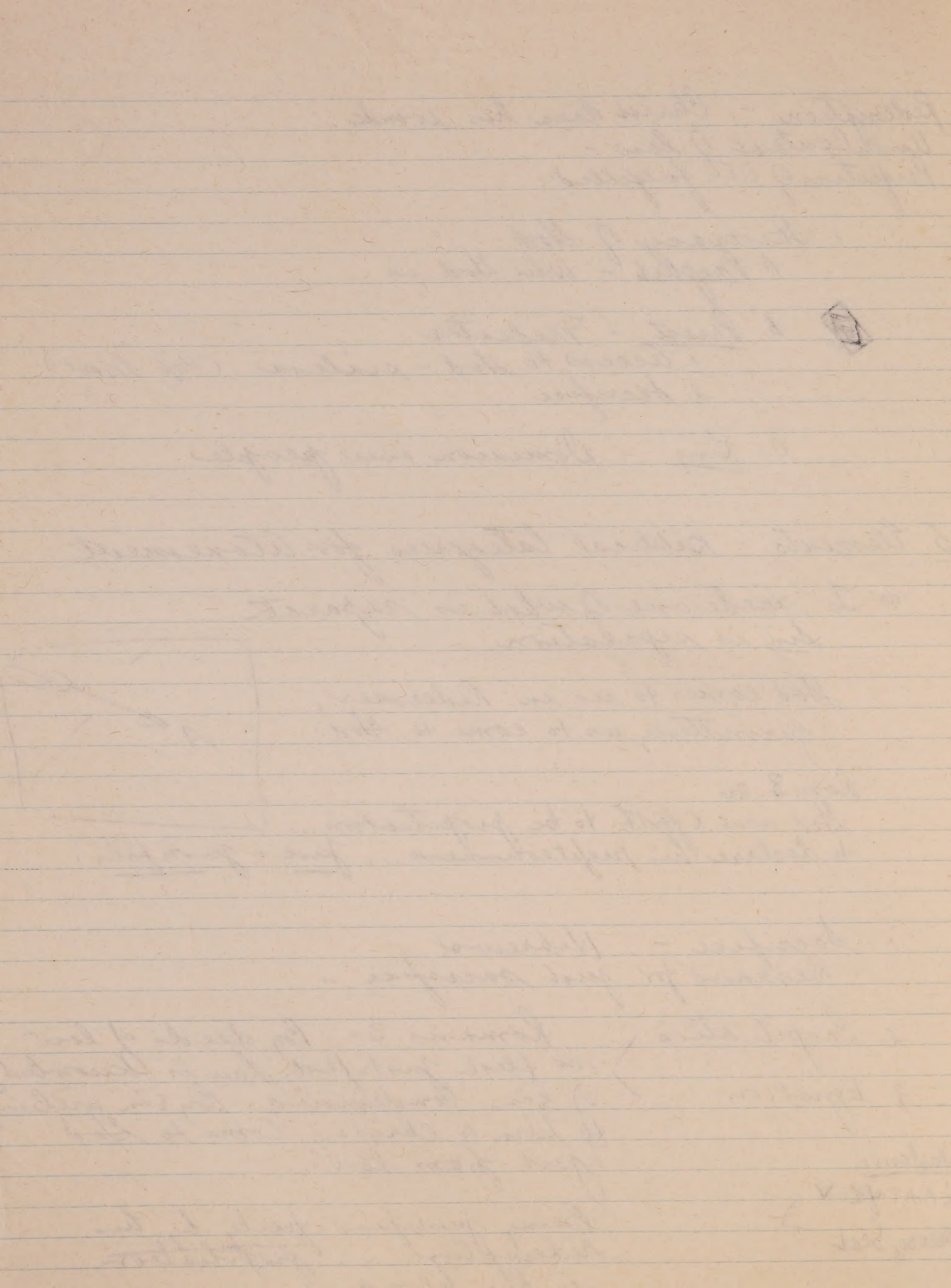
2. Propitiation
3. Expiation

Romans 3 - By deeds of law
no flesh justified. Law is knowledge
of sin. Condemned. By sin willing
to turn to Christ. Come to God
apart from law.

Illustration

(LAWYER)
Mercy Seal

Being justified freely by his
redemption... propitiation
in his blood.



Mission (Outreach) is the reason for the Church's existence.

Church is a servant "diakonos".

We exist to serve the world.

Church needs revamping.

Outmoded Evangelistic approaches.

Powerless Institution - not holder of power -
Misunderstood worldly power.

Comfort the afflicted; and afflict the comfortable.

Kerygma, Koinonia, Diakonos

Bar

Multi-Use Facility

Zion Families

Mission Orientation

Call to Commitment, Eliz O'Connor

Calvin

Institutes of Christian Religion

Knowledge of God - awesome, feared (but judgments do not fall on the elect)

Did not require expic. of new birth

ELECT:

1. Profession of faith
 2. Disciplined Christian department
 3. Love of sacraments (LS not B)
- assume election & stop worrying.

Anabaptists - ReBaptizers
Related to Luther
Muentzer
Carlstadt.

1. Rejected inf. Baptism
2. Regeneration of the Spirit (Rebirth)
3. Rejected state church
 - a. Sep. of state & church
 - b. voluntary church
 - c. religious liberty
4. Christian society (society of brethren)
 - a. Conversion exp.
 - b. disciplined department
5. Repudiated oaths
" violence

② Related to Zwingli ^{Chi. of Brethren}
^{1st AB} Geo. Blaurock Conrad Grebel
FELIX MANZ - Drowned in 1527
MUNSTER REBELLION 1534

1. Took sword
 2. Restored polygamy (O.T. practice)
- Town recaptured by Cath. & Lutherans, leaders executed
Anabaptists had to live it down.

MENNO SIMON - Holland
(Mennonites)
Rep. violence
polygamy
millenarianism
(esp. setting dates)

~~2~~
DIET OF SPEYER 1529
suby. A to penalty of death = concurrence of Lutherans

Quakers (restored, restitution)

① → Searched scripture for pattern of early church

1. Prim. Church composed only of heartfelt believers
2. Prim Church persecuted by state - NOT part of it. True church must be reviled, rejected, crushed because it opposed civil authority (passively)
3. Conversion of emperor did not Christianize state

4. Members must aspire to perfection -
Strict moralists

(Opponents: "reverting to monasticism")

"SEEKING to win heaven by their good deeds."

(A's - seeking to give proof of their faith by their good deeds)

No drinking (total abstinence)

" gluttony

" harsh language

" worldly display

X Upset the whole structure of Church, State, & Society

1. Church: covenant believers, not a Church of the community
2. Separation of Church & State
No Christian can be a magistrate
(punisher of state religion)
enforcer

Denounced: Infant baptism

Bapt. token of inward regeneration
showing death, burial & resurrection
of X^t.

Bapt. believers constitute Church

① Called re-baptizers to include them in
Justinian penalty against Donatists
who estab. of church of Sts. in Augustine's
time - but who ~~refused~~ disturbed civil
peace.

↳ "gathered" society
"BAN" { Expel non-believers
discipline errant members.

Morality of Sermon on Mt. incumbent
on all believers (Cath: only for monks -
teaching for those c. vocation)

Repudiated war & capital punishment

Not bear arms, not go to law, take no
oaths.

P. 100
3

Abstinence from public life

All regarded as missionaries
M & W left home for missionary tours.
Ministers of both sexes

1529 - Edict of Speyer - punishment by death.
2173 put to death (Maced.)

Socinians - Faustus Socinus
Refugees from Sp. + Italy

Disciples of the free spirit - Spiritualists
(Inoperationalists)

1. Did not form ^{new} churches
2. Could operate ⁱⁿ teachings of any church.
3. Indifferent to form + did not organize

Mysticism + rationalism.

1. Warm personal religion.
2. Union of human & divine
"In God we live, & move, & have
our being".

Emphasized constant availability of God
~~de emphasized~~ historic manifestation of
God in Christ.

Christ becomes an allegory: the
soul must be born again, die to
sin, & rise to newness of life.

Bible is valuable as testimony to an
experience th can arise ⁱⁿ it + having
arisen can dispense ⁱⁿ it.

Rationalism of Enlightenment.

Common sense th lies ⁱⁿ the
range of common man.

Nothing can be accepted th is not
amenable to common sense.

Rationalist aversion to Theological niceties
could be undergirded by the mystic's
indifference to credal refinements.

Ref 16 P. 126
#2

Dissolved the Trinity
(would have to be 3 distinct Gods)

P. 127 Mystics insisted vigorous atonement
was unnecessary, because the
Godhead was always ready to
receive the human & needed no
propitiation so that the union
could take place.

Immortality unperiled because
one cannot demonstrate the
existence of the soul apart from the
body.

Universalism — ^{Christianity} one of many valid
approaches to God.

Antinomies
Sebastian Franck - whatever is said
of God, opposite will also be true.
God makes self known to all
not just to chosen few. No election
(Cath priest, Luth min. layman, soap
mfr.)

Guillaume Postel. desc. apocryphal
Gospel of James.
Tried to achieve concord of all religions

Revelation of God in Christ inadequate
because channeled through a male
figure. Joanna was female
manifestation (nursed him through
ulcers.)
Thrown out of Jesuits - Inquisition
said he was mad.

Erasmus - Brethren of Common Life
Exalted the spirit against ceremonial
manifestation of religion

Disparaged scholarly speculation

Wanted to reduce Xty to simple, readily
intelligible, easily known.

(Worry abt. Trinity of Judgement Day!)

Caught between Catholics & Protestants -
fled Louvain to escape being inquisitor

Michael Servetus

Exaltation of humanity to level of Christ
(Christ not eternal -)

Man becomes immortal by putting off
humanity + becoming divine - through
union w/ Christ -

(Calvin had a conception - God was too
transcendent to blend w/ humanity)

Rejected inf. baptism +
Restitution of Prim. Xty.

Servetus escaped Caths - killed in Geneva
by Prot. as heretic.

Juan Valdez -

~~Nothing~~ matters but the glow of the
spirit -

~~Nothing keeps us from God but our
own self-will.~~

~~No need for God to be placated
by sacrifice of Jesus. (Necessary
because humans supposed they could
not be forgiven unless the debt was paid.)~~

Faustus Socinus - Sozzini -

~~Anti trinitarian -~~

~~Racovian Catechism - chief end of
man is the attainment of incorrupt-
ibility & immortality -~~

~~Make Christ closer to man, so that
through him man can be brought
closer to God, & acquire the divine
characteristic of deathlessness.~~

~~Repudiates oaths & war~~

~~(Poland, Hung., Moravia, Transylv -
Turkish rule more tolerant than Spain)~~

Abstract - escaped both - killed in Germany
of that no further.

Green field -
- nothing, nothing but the flow of the
- nothing but the flow of the
- nothing but the flow of the

to find the that to be present
to find the that to be present
to find the that to be present

Abstract - 20 years -
Abstract - 20 years -

Abstract - 20 years -
Abstract - 20 years -

Abstract - 20 years -
Abstract - 20 years -

Abstract - 20 years -
Abstract - 20 years -

JACOB HUTTER - Hutterites
Communalists in Moravia

JACOB AMMANN - AMISH

CHURCH OF BRETHREN - DUNKERS

QUAKERS

General + Particular (Eng.) Baptists

Rational Pietists
Schwenkfelders
Jesuits

Spirit of critical inquiry
Sincere + often mystical faith

Priest
writer
Theologian - Moravian

→ Balthazar Hubmaier

1. Faith alone makes us just before God
2. Faith is knowledge of the mercy of God, manifested through God giving us Jesus.
3. Faith must manifest toward God in thanksgiving + love of brotherly love.
4. Ceremonies are meaningless.
5. Mass is no sacrifice, but memorial to Jesus.
7. Every Christian must believe + be baptized

Debates + Zwingli publicly
Recanted on key
They ref. to recant +
was burned
at stake
+ gunpowder
+ sulphur
rested in
his hair
+ beard.

for himself

8. As above, every man ~~must~~ ^{may} judge from Holy Scripture if the bread & wine are rightly given him by his pastor.
13. Church members must provide for the pastor
15. To forbid priests to marry & wink at their carnal lewdness is to release Barabbas & put St. ~~John~~ to death.
16. To promise chastity in the strength of man is nothing less than to fly over the sea & wings.

Anabaptist hymnals:

Authors: 1525 - drowned

" 1526 burned

1527 beheaded

1528 hanged.

Whole congregations taken -

Thos. Muentzer = 144,000 go out to slaughter
the ungodly

Melchior Hoffman: 1533 he would be imprisoned
at Strassbourg & then X^t would come

Münster Rebellion - Meotphalia - 1534
to the New Jerusalem
A's took over govt violently.

wanted to restore O.T. as well as New.
Holland - meat & naked like Isaiah
Münster - polygamy

Discredited anabaptists

lived in Franciscan poverty on a
family ~~scale~~ basis.

Doukhobars

Exiled to Poland, Hung, Transylvania →
new pressures in 1900's brought them
to Manitoba, Indiana, Nebraska, Paraguay.

- (2) Commitment to Christ was essential to salvation + prereq. to Bapt.
- (3) Many - illeg. son of Cath. priest - also Erasmus

Differentiate Anabaptists, Inspirationists
(Spiritualists, Rationalists)

Authority with Zwingli

AB - Scripture

Insp. Spirit mützer

RA - Reason
(Anti-T.)

Zwingli's Gp.

Schoolmaster
Bapt. by Hubmaier

Haus Hut Book Salesman

Haus Deuch

Universal Salvation - all would be saved even the devil -

Believed in immanent 2nd coming
apostle of love -

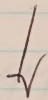
Pilgram Marpeck - mining engineer - Moravian
wrote on Bapt + Lord's Supper.
(Immersion)

Layman's Theologian

O.T. foundation, N.T. house
(not normative for Christians)

Conrad Grebel - Ministered ^{8 mos} 1 yr.

Hans Weideman - Moravian
community of goods



Hutterites - Burned at Stake.
Brudehof of Aspitz

Melchior Hoffman

Means Simon - Dutch - Mennonites

^{Bath. priest.}

Prolific writer

- Enchiridion
by Dirk Philips

Problems abt. Eucharist
and Baptism

strong ecclesiology

Renounced priesthood
ABZ sought him out
to be a pastor.

Handbills out for his
arrest.

Wrote: Christian Baptism

Foundations of Xian Doctrine

True Xian Faith

Advocates "Shunning" even if it
was husb. or wife.

Waterlanders rejected Mennonite name because it was wrong to be called by a person's name. First to be called simply Baptists. (Dooptgezinden)

Theology

Theology not presented by one man. AB theologians tended not to live very long! Produced "Confessions of Faith" (Ordnung) If a better one could be produced, it superseded the previous one.

AB - Heretics - "Heretics are the one's who lost the vote."

Probably not - Accepted Apostles Creed (some) Trinity (most), incarnation, vicarious atonement, authority of scriptures.

Differed on - Schleitheim Confession 1527, oldest confession > deals prim. w baptism, Lord's Supper, magistrates & the Ban.

Dutch AB - not so creedal. No creed but the Bible.

Not so deeply into the spirit - Christocentric, Progressive revelation. NT rule of faith & practice.

Justification by faith -

Mennos Simon P. 142 - AB TP 3

we teach & etc.

Believer's Baptism

Schleitheim Confession - P. 148 TP 2

P. 150 TP 4 - Hubmaier Concerning
Xtian Baptism.

Order 1st word; 2nd, obedience; 3rd
Amendment of life & ~~etc~~ or recognition
of sins; 4th, baptism; 5, works.

preaching, hearing, repentance, faith, Bap.

AB P. 153 Hubmaier -

3 baptisms: Bapt of spirit, water, blood

Church + State

Church - Corporate discipleship

Brotherhood of believers whose citizenship
is in heaven but who live on earth in
an indissoluble tension & the world. P. 175 AB

NT church =

Schweikfeld - NT church neither possible
nor desirable.

Luth + Zwi - clearly impossible

RB visible + invisible church.
local - universal

Ecclesia
Gemeinde

U - "all the regenerate who are united
alone by the Spirit of God"

Local - Fellowship under leadership of
a bishop or shepherd assembled for
teaching, bapt + comm.

Idea of Fall of Church - Began c Constantine
+ ended c edict of Innocent I 407 AD which
made infant baptism mandatory.

Foundation of church: Revelation of God in
Christ. Task - Proclamation - the Kerygma -
were to rebuild the church on its original
foundation. 1 Cor 3:11

Great Commission - Go ye, etc.

Preach, bapt, teach

No coercion -

Discipline Holiness, P. 182 Dirk Philips AB

Ban - P. 182 AB - P. 184 AB Menno Simon

Lord's Supper: Group meal. No one takes alone, even on deathbed.

Sign of birth. love -

P. 183 Peter Leidemann

Minister P. 186 AB

Congregational rule.

State - Oaths, War, Magistrates P. 191 AB

Eschatology - P. 193-194.

Communality -

143, 144, 145. P.R.

Monasticism abolished
Celibacy "

Elevation of the home

↓ virginity.

Divorce allowed for adultery, + diversity
of faith (Be ~~left~~ up not unequally
yoked together & unbelievers.)

Also if one's spouse would not follow
into exile.

Marriage Partnership in faith

Deus absconditus - Hidden

Deus revelatus - Revealed

Through
Christ

Spirit:

Being: consciousness of self - sentient

We know God by analogy -

God is to ~~human~~ humankind :: father is to child -

It is only an analogy -

There is nothing necessarily sacred about
that analogy -

Book: The Knowledge of Things Hoped For :
has a great chapter on this subject.

God is -

God is personal -

God is independent of us - Self-existing + non-derived.

1st Principle

1st Cause

1st Person

